

THE
MISCELLANEOUS WORKS
OF
ADAM CLARKE, LL.D., F.A.S.

VOL. VII.

SERMONS.
VOL. III.

LONDON
PRINTED FOR T. TEGG & SON, CHEAPSIDE;
R. GRIFFIN AND CO, GLASGOW; T. T. AND H. TEGG, DUBLIN;
ALSO
J. AND S. A. TEGG, SYDNEY AND HOBART TOWN.

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General Wayden

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DISCOURSES
ON
VARIOUS SUBJECTS
RELATIVE TO THE
BEING AND ATTRIBUTES OF GOD;
AND HIS WORKS,
IN CREATION, PROVIDENCE, AND GRACE.

BY ADAM CLARKE, LL.D., F.A.S., &c.

IN FOUR VOLUMES.

VOL. III.

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SERMONS.

SERMON XXXIII.

THE NATURE AND DESIGN OF THE HOLY EUCCHARIST.*

LUKE xxii. 19.

“This do in remembrance of me.”

PREFACE.

IN the following discourse I have aimed, not at new discoveries in theology, but to do justice to a subject misconceived by most, and neglected by many. A subject of the utmost consequence to divine revelation, and to the edification of the church of God. I shall not say,

* When this sermon was first published separately, it was intitled “A Discourse on the Nature, Institution, and Design of the Holy Eucharist, commonly called the Sacrament of the Lord’s supper. By Adam Clarke, LL.D.” The following were the mottos on the title-page:—

Στηκετε, αδελφοι, εδραιου εν τη πιστει Ιησου Χριστου, εν παθει αυτου και αναστασει—ένα αρτον κλωντες, ο εστι φαρμακον

in order to vindicate its publication, that it was done in consequence of the ardent, oft-repeated importunity of many respectable friends. Whatever may be owing to private friendship, is undoubtedly a high and imperious

αθανασιας, αντιδοτος του μη αποθανειν, αλλα ζην εν Θεω δια Ιησου Χριστου, καθαρτηριον αδεξικακων.

IGNAT. *Epist. ad EPHES. Cap. xx.*

“Ye are my FRIENDS, if ye do whatsoever I command you.”

JOHN xv. 14.

To the second edition, published in 1814, the following advertisement preceded the preface :—

“Upwards of six years have elapsed since I first committed this work to the press, at which time I printed a pretty large edition, more in deference to the opinion of my friends, than from any conviction I had of its becoming at all popular; as I had too much reason to fear that professors of Christianity ceased to view the subject in that light in which my work represents it, and in which alone I think it can be profitable. I am thankful that I have been at least partly mistaken. As soon as the work was known, it was generally inquired for, and has been out of print for a considerable time—not having leisure to revise it for a second edition. I have now carefully re-examined the whole, corrected what I have found amiss, and have made several considerable additions; so that I hope I may say, it is now much more worthy of the public attention than it was before. That God has condescended to make it the means of doing much good, I learn with gratitude from several quarters. Many both of the clergy and laity have been forward to express their approbation, and to encourage me to recommit it to the press. I have taken the first opportunity to do so, and hope that the Great Head of his church will continue to give it his blessing.

“I hope I may say, that since the publication of this little work, the number of faithful communicants has been increased, and several improprieties in this solemn service have been discontinued. If possible, it would be well were all to think and speak the same on this subject. I have endeavoured to show it in what I believe to be its scriptural point of view, viz., as the continual memorial of a sacrificial offering; they who take it in this way discern the

duty to discharge ; but no man can be excused in obtruding on the public anything unworthy its notice, by such motives as these. The holy Eucharist I consider a rite designed by God to keep up a continual remembrance of the doctrine of the ATONEMENT. In this point of view, I thought it was not commonly considered by the generality of Christians ; and as I saw various opinions subversive of its nature and design prevailing among professors, I said, "I will also show my opinion ;" in doing which, though I have brought my knowledge from afar, I have endeavoured to ascribe righteousness to my Maker.

In looking over my work, I feel but little pleasure at the appearance of so many quotations in *strange characters*. I can say, in my vindication, I did not *seek*

Lord's body, and find the holy communion, spirit and life to their souls. To what extent God might bless this ordinance, were it duly administered and faithfully received, who can tell ?

"O that the ministers of the sanctuary among all denominations of Christians, would earnestly press this high duty and privilege more frequently and fervently upon the souls of the people ! We should then see a sounder and more established state of Christianity. Let the reader remember the words of his Lord, "Ye are my friends, if ye do whatsoever I command you." Does he not *command* this ? Does he not say, "Do this in remembrance of me ?" And can any Christian soul be guiltless that disobeys this divine command ? I do not speak of those religious prejudices against the rite itself. I am not to judge another man's servants ; but I speak of those incurring guilt, who believe they should eat bread and drink wine in remembrance of Christ's passion and death, and either seldom or never do it. If some who received it unworthily brought judgment upon themselves in consequence, what must we think of those who wholly neglect it ? For this cause also, doubtless, "many are weak and sickly among us, and many sleep." Let him that readeth understand.—*London, Sept. 1, 1814.*"

EDITOR.

these ; they presented themselves on the respective subjects with which they are connected ; and I accepted their assistance, judging that with many their testimony would go farther than my own. The plain unlettered reader will have no reason to complain of these, as the sense of each is carefully given ; and the man of learning will not be displeased to have the originals presented here to his view, as he might not have the works from which they are taken always at hand. These things excepted, I have endeavoured to be as plain and as clear as possible. I have affected no elegance of style : this my subject did not require ; plain common sense was all I aimed at.* I began it in the name of God, and I sincerely dedicate it to his glory. May his blessing accompany the reading it ! And may the important doctrine of the atonement made by the death of Christ, which it is chiefly intended to illustrate and defend, have free course, run, and be glorified ; and might deeds be done in the name of JESUS CHRIST our Lord !

* Though the following discourse was headed, "Sermon XXXIII.," vol. iii., 8vo., of Dr. Clarke's Sermons, yet in the original preface, this sentence occurred here : "I have not even given the work the form of a sermon ; and by the rules of such compositions, I hope no man will attempt to judge of it." This remark might have remained, as the substance and plan of the discourse remained unaltered.—EDITOR.

THE INTRODUCTION,

CONTAINING an examination of the question, “Did our Lord eat the passover with his disciples on the last year of his public ministry?”

As I shall have occasion frequently to refer to this subject in the ensuing discourse—a subject on which the Christian world has been divided for at least 1500 years—the reader will naturally expect to find some notice taken of the controversy concerning it; and although a decision on the case cannot be expected, yet a fair statement of the principal opinions which at different times have been held and defended by learned men, should undoubtedly be given.

With no show of propriety could such a controversy be introduced into the body of a discourse on the Nature and Design of the Lord’s Supper; and yet the view I have taken of this ordinance is so intimately connected with the passover in general, that to pass by the controversy in silence, would by many be deemed inexcusable. I shall therefore briefly state the principal opinions on this question, the reasonings by which they are supported, and take the liberty to notice that one especially, which I judge to come nearest to the truth. The chief opinions are the four following:—

I. Christ did *not* eat the passover in the last year of his ministry.

II. He *did* eat it that year, *and at the same time* with the Jews.

III. He did eat it that year, but *not* at the same time with the Jews.

IV He did eat *a* passover of his own instituting, but widely different from that eaten by the Jews.

I. The first opinion, that our Lord did *not* eat the passover, is thus maintained by Dr. Wall, in his critical notes on Matt. xxvi. 17.

“Here occurs a question, and a difference between the words of St. John and the other three evangelists, concerning the day of the week on which the Jews kept the passover that year, 4037, A. D. 33. It is plain by all the four gospels, that the day on which Christ did, at night, eat the passover (or what some *call* the passover), was Thursday. And one would think, by reading the three, that that was the night on which the Jews did eat their passover lamb; but all the texts of St. John are clear that they did not eat it till the next night, Friday night, before which night Christ was crucified and dead, having given up the ghost about the ninth hour, viz., three of the clock in the afternoon. St. John does speak of a *supper* which Christ did eat on the Thursday night with his apostles, chap. xiii. 12; but he does not call it a *passover supper*, but, on the contrary, says it was before the feast of the passover, *πρὸ τῆς, ἐσπερας τοῦ πασχα*, by which I think he means the “day before the passover,” or the “passover eve,” as we should say. Now this was the *same night* and *same supper* which the three do call the *passover*, and Christ’s *eating the passover*; I mean, it was the night on which Christ was, a few hours after supper, apprehended; as is plain by the last verse of that thirteenth chapter. But the next day, Friday, on which Christ was crucified, St. John makes to be the passover day. He says, chap. xviii. 28, the Jews would not go into the judgment-hall on Friday morning, lest they should be defiled, but that they might eat the passover, viz., that evening. And chap. xix. 14, speaking of Friday noon, he says it was “the preparation of the passover.” Upon the whole, John speaks not of eating the passover at all; nor indeed do the three

speak of his eating any lamb. Among all the expressions which they use, of "making ready the passover; prepare for me to eat the passover; with desire have I desired to eat this passover with you," &c., there is no mention of any lamb carried to the temple to be slain by the Levites, and then brought to the house and roasted; there is no mention of any food at the supper besides bread and wine; perhaps there might be some bitter herbs. So that this seems to have been a commemorative supper, used by our Saviour, instead of the proper paschal supper—the eating of a lamb—which should have been the next night, but that he himself was to be sacrificed before that time would come. And the difference between St. John and the others is only a difference in *words*, and in the *names* of things. They call that the passover, which Christ used instead of it. If you say, why then does Mark (xiv. 12) call Thursday the "first day of unleavened bread, when the passover must be killed," we must note, their day (or *νυχθημερον*) was from evening to evening. This Thursday evening was the beginning of that natural day of twenty-four hours, towards the end of which the lamb was to be killed; so it is proper, in the Jews' way of calling days, to call it that day."

II. He *did* eat the passover that year, *and at the same time* with the Jews.

The late Dr. Newcome, archbishop of Armagh, is of a very different opinion from Dr. Wall; and from a careful collation of the passages in the evangelists, concludes, "That our Lord did not *anticipate* this feast, but partook of it with the Jews, on the usual and national day."

"It appears," says he, "from the gospel history (see Mark xv. 42, xvi. 9), that our Lord was crucified on

Friday. But the night before his crucifixion, on which he was betrayed (1 Cor. xi. 23), he kept the passover, and that he kept it at the legal time is thus determined. In Matt. xxvi. 2, and in Mark xiv. 1, it is said that the passover, *καὶ τὰ ἄζυμα*, were after two days, or on the day following that on which Jesus foretold his sufferings and resurrection to his disciples, Matt. xvi. 21, &c. Mark viii. 31, &c., and Luke ix. 22, &c.

"The evangelists, proceeding regularly in their history, Matt. xxvi. 17, and in the parallel places, Mark xiv. 12, &c., Luke xxii. 7, &c., mention is made of this day, and it is called the first day of unleavened bread, when they killed the passover," i. e., by general custom; and St. Luke says that the day came, which (ver. 1) was approaching, when the passover must be killed; i. e., by the law of Moses. The 14th of Nisan is therefore meant, which is called *πρωτὴ ἄζυμων*, the first of unleavened bread.

"During the week, therefore, of our Lord's passion, the law of Moses required that the passover should be slain on Thursday afternoon; but our Lord partook of it on the night immediately succeeding, Matt. xxvi. 19, 20; and the parallel places, Luke xxii. 14, 15; and therefore he partook of it at the legal time.

"Mark xiv. 12, Luke xxii. 7, equally prove that the Jews kept the passover at the same time with Jesus."

To the objection, John xviii. 28, that the Jews avoided defilement that they might eat the passover, the prelate answers, "that they meant the paschal sacrifices offered for seven days; and they spoke particularly in reference to the 15th of Nisan, which was a day of holy convocation."

To the objection taken from John xix. 14, that the day on which our Lord was crucified is called *παρασκευή τοῦ πάσχα*, the preparation of the passover, he replies,

“that in Mark xv. 42, *παρασκευή*, “preparation,” is the same as *προσαββατον*, “the day before the Sabbath,” and so in Luke xxiii. 54; therefore by *παρασκευή του πασχα*, we may understand the *preparation before* that Sabbath which happened during the paschal festival.”

This is the substance of what Archbishop Newcome says, both in his *Harmony* and *Notes*. See the latter, pp. 42—45.

To this it is answered, that the opinion, which states that our Lord ate the passover the *same day* and *hour* with the Jews, seems scarcely supportable. If he ate it the same hour the Jews ate theirs, he certainly could not have died that day, as they ate the passover on Friday, about six o'clock in the evening; if he did not, he must have been crucified on Saturday, the Jewish Sabbath, and could not have risen again on the *first* day of the week, as all the evangelists testify, but on the *second*, or Monday, which I suppose few will attempt to support. On this and other considerations, I think this point should be given up. But others argue thus—

That Christ intended to eat *a* passover with his disciples on this occasion, and that he *intensely desired it* too, we have the fullest proof from the three first evangelists. See Matt. xxvi. 1, 2, 3, 17—20; Mark xiv. 1, 12—16; Luke xxii. 1, 7—13. And that he actually *did eat* one with them, must appear most evidently to those who shall carefully collate the preceding Scriptures, and especially what St. Luke says, chap. xxii. 7—18; for when Peter and John had received the Lord's command to go and prepare the passover, it is said, ver. 13, “they went and found as he had said unto them, and they **MADE READY THE PASSOVER** ;” i. e., got a lamb, and prepared it for the purpose, according to the law. Ver. 14, “And when the hour was come (to eat it), he sat down, *ανεπεσε*, and the twelve apostles with him.” Ver.

15, "And he said unto them, With desire have I desired to eat this passover with you before I suffer;" where it is to be noted, that they had now "sat down to eat that passover," which before had been prepared, and that every word which is spoken is peculiarly proper to the occasion. "With desire," says our Lord, "have I desired, *τοῦτο το πασχα φαγειν*, TO EAT THIS VERY PASSOVER;" not *εσθειν το πασχα*, to "eat a passover," or something *commemorative* of it, but *τοῦτο το πασχα*, THIS *very* PASSOVER: and it is no mean proof that they were then in the act of eating the flesh of the paschal lamb, from the use of the verb *φαγειν*, which is most proper to the eating of flesh; as *εσθειν* signifies *eating* in general, or eating bread, pulse, &c.

The same word, in reference to the same act of eating the passover, not to the bread and wine of the holy supper, is used, ver. 16: "For I say unto you, I will not any more EAT thereof," *ου μη φαγω εξ αυτου*, "I will not eat of HIM OR IT," viz., the paschal lamb, until it be fulfilled in the kingdom of God; i. e., this shall be the last passover I shall celebrate on earth, as I am now about to suffer, and the kingdom of God—the plenitude of the gospel dispensation—shall immediately take place. And then, according to this evangelist, having finished the eating of the paschal lamb, he instituted the BREAD of the Holy Supper, ver. 19, and afterwards the CUP, ver. 20, though he and they had partaken of the cup of blessing usual on such occasions, with the paschal lamb, immediately before. See ver. 17. Whosoever carefully considers the whole of this account, must be convinced that, whatever may come of the question concerning the time of eating the passover, our Lord did actually eat one with his disciples before he suffered. What this passover most probably was, we shall see under the fourth opinion.

III. He did eat the Passover that year, but not at the same time with the Jews.

Dr. Cudworth, who of all others has handled this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish Rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the Passovers as the other feasts upon the *ferias* next before and after the Sabbaths. And that as the Jews in ancient times reckoned the new moons, not according to astronomical exactness, but according to the *φαις*, or moon's appearance, and as this appearance might happen a day later than the real time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the *φαις*, or appearance of the new moon. As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

"In the greater or outer court, there was a house called Beth Yazek, where the senate sat all the thirtieth day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the thirtieth day, who could state that they had seen the new moon, the chief man of the senate stood up and cried, *מקדש* *mekuddash*, 'It is sanctified;' and the people standing by, caught the word from him, and cried, *mekuddash*, *mekuddash*! But if, when the consistory had sat all the day, and there came no approved witnesses of the phasis, or appearance of the new moon, then they made an intercalation of one day in the former month, and decreed the following one-and-thirtieth day to be the calends. But if, after the fourth or fifth day, or even before the end of the month,

respectable witnesses came from far, and testified they had seen the new moon, in its due time, the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz., from the thirtieth day.

“As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterwards made a statute to this effect, ‘That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it.’” This, Dr. Cudworth supposes, actually took place in the time of our Lord, and “as it is not likely that our Lord would submit to this perversion of the original custom, and that, following the true *φασις*, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the passover on that day; but the Jews, following the pertinacious decree of the Sanhedrin, did not eat it till the day following.” Dr. C. further shows from Epiphanius, that there was a contention, *θορυβος*, a tumult, among the Jews, about the passover, that very year. Hence it is likely, that what was the real paschal day to our Lord, his disciples, and many other pious Jews, who adopted the true *φασις*, was only the preparation or antecedent evening, to others, who acted on the decree of the senate. Besides, it is worthy of note, that not only the Karaïtes, who do not acknowledge the authority of the Sanhedrin, but also the rabbins themselves, grant, that where the case is doubtful the passover should be celebrated with the same ceremonies two days together; and it was always doubtful when the appearance of the new moon could not be fully ascertained.

Bishop Pearce supposes, that it was lawful for the

Jews to eat the paschal lamb at any time between the evening of Thursday and that of Friday, and that this permission was necessary because of the immense number of lambs which were to be killed for that purpose ; as in one year there were not fewer than 256,500 lambs offered. See Josephus, WAR, b. vii., c. 9, sect. 3. In Matt. xxvi. 17, it is said, “ Now the first day of the feast of unleavened bread (*τη δε πρωτη των αζυμων*) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover ? ” As the feast of unleavened bread did not begin till the day after the passover, the fifteenth day of the month (Lev. xxiii. 5, 6 ; Numb. xxviii. 16, 17), this could not have been properly the first day of that feast ; but as the Jews began to eat unleavened bread on the fourteenth day (Exod. xii. 18), this day was often termed the first of unleavened bread. Now, it appears, that the evangelists use it in this sense, and call even the paschal day by this name ; see Mark xiv. 12 ; Luke xxii. 7.

At first view, this third opinion, which states that Christ did eat the passover with his disciples that year, but not in the same hour with the Jews, and that he expired on the cross the same hour in which the paschal lamb was killed, seems the most probable. For, it follows, from what has already been remarked, that our Lord and his disciples ate the passover some hours before the Jews ate theirs ; for they, according to custom, ate theirs at the end of the fourteenth day, but Christ appears to have eaten his the preceding evening, which was the beginning of the same sixth day of the week, or Friday, for the Jews began their day at sun-setting ; we, at midnight. Thus Christ ate the passover the same day with the Jews, but not on the same hour. Christ, therefore, kept this passover the beginning of the fourteenth day, the precise day in which the Jews had eaten

their first passover in Egypt ; see Exod. xii. 6—12. And in the same part of the same day in which they had sacrificed their first paschal lamb, viz., between the two evenings, i. e., between the sun's declining west and his setting about the third hour, Jesus our passover was sacrificed for us. For it was about the third hour (Mark xv. 25), when Christ was nailed to the cross, and about the ninth hour (Matt. xxvii. 46 ; Mark xv. 34). Jesus knowing that the antitype had accomplished everything shadowed forth by the type, or Paschal Lamb, he said, *It is FINISHED*, τετελεισται, *completed, perfected* ; and having thus said, he bowed his head, and dismissed his spirit, παρεδωκε το πνευμα. John xix. 30.

Probably there is but one objection of any force that lies against the opinion, that our Lord ate his passover some hours before the Jews in general ate theirs, which is, that, if our Lord did eat the passover the evening before the Jews in general ate theirs, it could not have been sacrificed according to the law ; nor is it at all likely that the blood was sprinkled at the foot of the altar. If, therefore, the blood were not thus sprinkled by one of the priests, that which constituted the very essence of the rite, as ordained by God, was lacking in that celebrated by our Lord.

To this it may be answered : First, We have already seen, that in consequence of the immense number of sacrifices to be offered on the paschal solemnity, it was highly probable the Jews were obliged to employ two days for this work. It is not at all likely that the blood of 256,500 lambs could be shed and sprinkled at one altar, in the course of one day, by all the priests in Jerusalem, or indeed in the Holy Land ; since they had but that one altar where they could legally sprinkle the blood of the victims.

Secondly, we have also seen that, in cases of doubt

relative to the time of the appearance of the new moon, the Jews were permitted to hold the passover both days ; and that it is probable such a dubious case existed at the time in question. In any of these cases the lamb might have been killed and its blood sprinkled according to the rules and ceremonies of the Jewish church.

Thirdly, as our Lord was the true paschal lamb, who was, in a few hours after this time, to bear away the sin of the world, he might dispense with this part of the ceremony, and act as Lord of his own institution, in this, as he had done before in the case of the Sabbath. At any rate, as it seems probable that he ate the passover at this time, and that he died about the time the Jews offered theirs, it may be fully presumed that he left nothing undone towards a due performance of the rite, which the present necessity required, or the law of God could demand.

The objection, that our Lord and his disciples appear to have sat or reclined at table all the time they ate what is supposed above to have been the passover, contrary to the paschal institution, which required them to eat it standing, with their staves in their hands, their loins girded, and their shoes on, cannot be considered as having any great weight in it ; for, though the terms *ἀνεπεσε*, Matt. xxvi. 20, and *ἀνεκειτο*, Luke xxii. 14, are used in reference to their eating that evening, and these words signify reclining at table, or on a couch, as is the custom of the Orientals, it does not follow that they must necessarily be restrained to that meaning, nor does it appear that this part of the ceremony was much attended to, perhaps not at all, in the latter days of the Jewish Church.

IV He did eat *a* passover of his own instituting, but widely different from that eaten by the Jews.

M. Toinard, in his Greek Harmony of the Gospels, strongly contends that our Lord did not eat what is commonly called the passover this year, but another of a mystical kind. His chief arguments are the following :

It is indubitably evident from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the passover ; but the preceding evening, on which the passover could not be legally offered. The conclusion is evident from the following passages : John xiii. 1, " Now before the feast of the passover, Jesus knowing," &c. ; ver. 2, " And supper (not the paschal but an ordinary supper) being ended," &c. ; ver. 27, " That thou doest do quickly ;" ver. 28, " Now no one at the table knew for what intent he spake this ;" ver. 29, " For some thought, because Judas had the bag, that Jesus had said unto him, Buy what we have need of against the feast," &c. ; chap. xviii. 28, " Then led they Jesus from Caiaphas to the hall of judgment, and it was early ; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover ;" chap. xix. 14, " And it was the preparation of the passover, and about the sixth hour." Now, as it appears that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the passover, and they were then supping together, it is evident it was not the paschal lamb on which they were supping ; and it is as evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the passover. These words are plain, and can be taken in no other sense without offering them the greatest violence.

Mr. Toinard having found that our Lord was crucified on the sixth day of the week, Friday, during the paschal

solemnity, in the thirty-third year of the vulgar era, and that the paschal moon of the year was not in conjunction with the sun till the afternoon of Thursday, the 19th of March, and that the new moon could not be seen in Judea until the following day, Friday, concluded that the intelligence of the *φασις*, or appearance of the new moon, could not be made by the witnesses to the Beth Din, or senate, sooner than Saturday morning, the 21st of March. That the first day of the first Jewish month, Nisan, could not commence that thirty-third year sooner than the setting of the sun on Friday, March 20th; and, consequently, that Friday, April 3d, on which Christ died, was the 14th of Nisan, not the 15th, the day appointed by the law for the celebration of the pass-over. All these points he took care to have ascertained by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician, Bulialdus (Mr. Bouilleau).

These two last opinions, apparently contradictory, and which alone, of all those offered on the subject, deserve consideration, may be brought to harmonize. That Jesus ate the passover with his disciples the evening before the Jews ate theirs, seems pretty clearly proved from the text of St. Luke, and the arguments founded on that text.

All that is assumed there, to make the whole consistent, is, that the Jews that year held the passover both on the 13th and 14th of Nisan, because of the reasons already assigned; and that therefore Peter and John, who were employed on this business, might have got the blood legally sprinkled by the hands of a priest, which was all that was necessary to the legality of the rite.

But, secondly, should it appear improbable that such double celebration took place at this time, and that our

Lord could not have eaten the passover that year with his disciples, as he died on the very hour on which the paschal lamb was slain, and consequently before he could legally eat the passover; how then can the text of St. Luke be reconciled with this fact? I answer, with the utmost ease, by substituting *a* passover for *the* passover; and simply assuming that our Lord at this time instituted the Holy EUCHARIST in *place* of the PASCHAL LAMB; and thus it will appear he ate *a* passover with his disciples the evening before his death, viz., the mystical passover, or sacrament of his body and blood; and that this was the passover which he so ardently longed to eat with his disciples before he suffered. This is the opinion of Mr. Toinard, and, if granted, solves every difficulty. Thus the whole controversy is brought into a very narrow compass; our Lord did eat *a* passover with his disciples some short time before he died,—the question is, *what* passover did he eat; the regular *legal* passover, or a *mystical* one? That he ate a passover is, I think, demonstrated; but whether the literal or mystical one, is a matter of doubt. On this point good and learned men may innocently hesitate and differ; but, on either hypothesis, the text of the evangelists is unimpeachable, and all shadow of contradiction done away; for the question then rests on the peculiar meaning of names and words. On this hypothesis the preparation of the passover must be considered as implying no more than,—1. Providing a convenient room; 2. Bringing water for the baking on the following day, because on that day the bringing of the water would have been unlawful; 3. Making inquisition for the leaven, that everything of this kind might be removed from the house where the passover was to be eaten, according to the very strict and awful command of God; Exod. xii. 15—20, xxiii. 15, and xxxiv. 25. These, it is probable,

were the acts of "preparation" which the disciples were commanded to perform, Matt. xxvi. 18; Mark xiv. 13, 14; Luke xxii. 8, 11; and which, on their arrival at the city, they punctually executed; see Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13. Thus everything was prepared, and the holy sacrament instituted, which should, in the Christian church, take place of the Jewish passover; and continue to be a memorial of the sacrifice which Christ was about to make by his death on the cross; for, as the paschal lamb had showed forth his death till he came, this death fulfilled the design of the rite, and sealed up the vision and prophecy; and eating bread and drinking wine, in the manner recommended by our Lord, must be considered as complete a symbolical representation of his passion and death, as the slaying and eating of the paschal lamb.

All preparations for the true paschal sacrifice being now made, Jesus was immediately betrayed, shortly after apprehended, and in a few hours expired upon the cross. It is therefore very likely that he did not literally eat the passover this year; and may I not add, that it is more than probable that the passover was not eaten in the whole land of Judea on this occasion. The rending of the veil of the temple (Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45); the terrible earthquake (Matt. xxvii. 51—54); the dismal and unnatural darkness which was over the whole land of Judea from the sixth hour (twelve o'clock) to the ninth hour (i. e. three o'clock in the afternoon); with all the other prodigies which took place on this awful occasion, we may naturally conclude were more than sufficient to terrify and appal this guilty nation, and totally to prevent the celebration of the paschal ceremonies. Indeed the time in which killing the sacrifices and sprinkling the blood of the lambs should have been performed, was wholly occupied with these most

dreadful portents ; and it would be absurd to suppose that, under such terrible evidences of the divine indignation, any religious ordinances or festive preparations could possibly have taken place.

My readers will probably be surprised to see the preceding opinions so dissentient among themselves, and the plausible reasons by which they are respectively supported, where each seems by turns to prevail. When I took up the question, I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge ; nevertheless, I think the plan of reconciling the texts of the evangelists, particularly St. Luke and St. John, which I have adopted above, is natural, and I am in hopes will not appear altogether unsatisfactory to my readers. On the subject, circumstanced as it is, hypothesis alone can prevail ; for indubitable evidence and certainty cannot be obtained. The morning of the resurrection is, probably, the nearest period in which accurate information on this point can be expected. “ Je suis trompé,” says Bouilleau, “ si cette question peut être jamais bien éclaircie.”—If I be not mistaken, this question will never be thoroughly understood.

To conclude : It would be presumptuous to say, Christ *did* eat the passover this last year of his ministry : it would be as hazardous to say, he *did not* eat it : the middle way is the safest ; and it is that which is adopted above. One thing is sufficiently evident, that Christ, our paschal Lamb, has been sacrificed for us ; and that he has “ instituted the Holy Eucharist to be a perpetual memorial of that his precious death, until his coming again :” and “ they who with a sincere heart and true faith in his passion and death, partake of it, shall be made partakers of his most blessed body and blood.” Reader, praise God for the atonement ; and rest not without an application of it to thy own soul.

NATURE AND DESIGN OF THE EUCHARIST.

PART I.

Do this in remembrance of me, is a command by which our blessed Lord has put both the affection and piety of his disciples to the test. If they love him, they will keep his commandments ; for, to them that love, his commandments are not grievous. It is a peculiar excellence of the gospel economy, that all the duties it enjoins become the highest privileges to those that obey.

Among the ordinances prescribed by the gospel, that commonly called the Sacrament of the Lord's Supper has ever held a distinguished place ; and the church of Christ, in all ages, has represented the due religious celebration of it as a duty incumbent on every one who professed faith in Christ Jesus, and sought for salvation through his blood alone. Hence it was ever held in the highest estimation and reverence ; and the great High-priest of his church has showed, by more than ordinary influences of his blessed Spirit on the souls of the faithful, that they had not mistaken his meaning, nor believed in vain ; while, by eating of that bread, and drinking of that cup, they endeavoured to show forth his death, and realize the benefits to be derived from it.

If Jesus, in his sacrificial character, met with opposition from the inconsiderate, the self-righteous, and the profane ; no wonder that an ordinance, instituted by himself for the express purpose of keeping up a continual memorial, by means of the most expressive emblems, of his having died for our offences, was decried, neglected, and abused. The spirit of innovation and error left no means untried to pervert its meaning, restrain its influence, and decry its effects ; but the true followers of God overcame all by the blood of the Lamb, and by their testimony ; and for holding fast faith and a good conscience

in reference to this sacred ordinance, how many of them were cruelly tortured; and not a few on this very account, gloriously maintaining the truth, were obliged to seal it with their blood.

The sanguinary persecutions raised up in this land against the protestants, in the days of that weak and worthless queen, Mary, were levelled principally against the right use of this ordinance. It was not because our fathers refused to obey the then constituted authorities of the state, that they were so cruelly and barbarously oppressed and murdered; it was not because they were not subject to every ordinance of man, not only for wrath (fear of punishment), but for conscience' sake, that they had trial of cruel mockings; but because they believed concerning this divine ordinance as Jesus Christ had taught them, and boldly refused to prefer the ignorance of man to the wisdom and authority of God.

The abomination which maketh desolate had got into the holy place; the state, corrupt and languid in every department, had resigned the administration of all affairs into the hands of a church illiterate and profligate beyond all example and precedent. In this awful situation of affairs, the genuine followers of God showed themselves at once, not in opposition to a tyrannical government, but in opposition to a corrupt and unprincipled priesthood. They would not, because they could not, believe that a little flour and water kneaded together, and baked in an oven, or anywhere else, were the body and blood of the Saviour of the world—the God who made the heavens and the earth, and the only object of religious adoration! “Away,” said the murderous priests, “with such fellows from the earth! they are not fit to live: let them have judgment without mixture of mercy, and anticipate their final damnation by perishing in the flames!” And they, rather than defile their conscience,

or deny their God, embraced death in its most terrific forms; and through the medium of Smithfield flames, were hurried into a distinguished rank among the noble army of martyrs! But their fall became the fall of the sanguinary power by which they were slaughtered; and the blood of these martyrs was the seed of the church.

“Godlike men! how firm they stood!
Seeding their country with their blood!”

In this most honourable contest, besides the vast numbers who suffered by fines, confiscation, and imprisonment, not less than 277 persons fell a sacrifice to the ignorance, bigotry, and malevolence of the papal hierarchy. Among these were one archbishop, four bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred husbandmen, fifty-five women, and four children, who were all *burnt alive*, and this with circumstances of cruelty and horror which surpassed the bloodiest persecutions of pagan antiquity! But they conquered, and were glorious in their death; and have handed down to us, uncorrupted, those living oracles and that holy worship which were their support and exultation in the cloudy and dark day. Do their descendants lay these things to heart, and prize that holy ordinance, on account of which their forefathers suffered the loss of all things? Are we indifferent whether, on this point, orthodoxy or heterodoxy prevail? Or, what is of infinitely worse consequence, have we so neglected or misused this holy ordinance, until we have at length ceased to discern the Lord's body? Is it not to be feared, that the sacrament of the Lord's supper has fallen into disuse with many, because they do not understand its nature and moral obligation? And can it be deemed invidious to express a fear that possibly much of the blame attaches to the ministers of the gospel, because they are remiss in

urging the commandment of their Lord, and showing the high privileges of those who conscientiously obey it? To remedy this defect, as far as it relates to myself, I shall endeavour to set before the reader some observations on—

I. The nature and design of this institution.

II. The manner of its celebration.

III. The proper meaning of the different epithets given to it in the Scriptures, and by the primitive church. And then—

IV Add a few reasons to enforce the due and religious celebration of it, principally deduced from the preceding observations.

I. As our blessed Lord celebrated this ordinance immediately after his eating what St. Luke calls the pass-over with his disciples, and for which I shall by and by prove he intended it to be the substitute, it may be necessary to say a few words on that ancient rite, in order the more particularly to discern the connexion subsisting between them, and the reference they have to each other.

The PASSOVER (פסח *pesach*) was a sacrifice ordained by the Lord in memory of Jehovah's *passing over* (according to the import of the word) the houses of the Israelites, when he destroyed all the first-born in the land of Egypt; and was certainly designed to prefigure not only the true paschal lamb, the Lord Jesus Christ, who was sacrificed for us (1 Cor. v. 7) but also the reception which those might expect who should flee for refuge to lay hold on the hope set before them by the sprinkling of the blood of Jesus. As this is a point of considerable importance, in reference to a right understanding of the nature and design of the Lord's Supper, it may be necessary to show more particularly, both from the Scriptures and the ancient Jewish and Christian

writers, that the paschal lamb was considered by them as a sacrifice of a peculiar nature.

God had required that all sacrifices should be brought to the tabernacle or temple, and there offered to him; and this was particularly enjoined in respect to the passover; so Deut. xvi. 5, "Thou shalt not sacrifice the passover within any of thy gates; but at the place which the Lord thy God chooseth to place his name in, there thou shalt sacrifice." And this divine injunction was more particularly attended to in the case of the passover than in any other sacrifice; so that the ancient Jews themselves have remarked, that even in the time when high places were permitted, they dared not to sacrifice the passover anywhere but in that place where God had registered his name: thus Maimonides, in *Halachah Pesach*, ch. 1.

Dr. Cudworth, who has written excellently on this subject, has proved at large, from the Scriptures and the ancient Jewish doctors, that the passover was ever considered by them as a sacrificial rite; to which may be added, that Josephus considered it in the same light, by calling it *θυσία*, a sacrifice; and Trypho the Jew, in his conference with Justin Martyr, speaks of *προβατον του πασχα θειν*, sacrificing the paschal lamb. Maimonides, in the tract above referred to, written expressly on this subject, speaks of the lamb as a victim, and of the solemnity itself as a sacrifice. Another of their best writers, *Rab. Bechai*, Com. in Levit. ii. 11, says, that "the paschal sacrifice was instituted in order to expiate the guilt contracted by the idolatrous practices of the Israelites in Egypt." And St. Paul puts the matter beyond dispute, by saying, *το πασχα ημων υπερ ημων εθυθη, Χριστος*, "our passover, Christ, is sacrificed for us;" *υπερ ημων*, "on our account," or "in our stead." It is worthy of remark, that when the passover was first instituted, a lamb was

slain in every family, not by the hands of a priest, for that would have been impossible, as only one existed who had been divinely appointed; but by the first-born in every family, who were all considered as priests, till the consecration of the whole tribe of Levi to this office, in consequence of which the first-born were redeemed, i. e., exempted from this service, by paying a certain sum to the sanctuary.

Justin Martyr, in his conference with Trypho the Jew, maintains this sentiment in a very strenuous manner, showing, from the Scriptures and the nature of this sacrificial rite, that it was a type of Christ crucified for the sin of the world. One circumstance which he asserts, without contradiction from his learned opponent, is, I think, worthy of notice, whether the reader may think it of much consequence to the present subject or not: "This lamb," says he, "which was to be entirely roasted, was a symbol of the punishment of the cross, which was inflicted on Christ. Το γὰρ ὀπτωμενον προβατον, σχηματιζομενον ὁμοίως τῷ σχηματι τοῦ σταυροῦ, ὀπταται. Εἰς γὰρ ὀρθὸς ὀβελισκὸς διαπερονάται ἀπὸ τῶν κατωτάτων μερῶν μέχρι τῆς κεφαλῆς, καὶ εἰς πάλιν κατὰ τὸ μεταφρενον, ὡς προσαρτώνται καὶ αἱ χεῖρες τοῦ προβάτου" "For the lamb which was roasted was so placed as to resemble the figure of a cross; with one spit it was pierced longitudinally, from the tail to the head; with another it was transfixed through the shoulders, so that the fore legs became extended:" vid. *Just. Martyri Opera*, Edit. Oberther. Vol. II., p. 106. To some this may appear trifling, but it has seemed right to the wisdom of God to typify the most interesting events by emblems of comparatively less moment. He is sovereign of his own ways, and he chooses often to confound the wisdom of the wise, not only by the foolishness of preaching, but also by the various means he employs to bring about the great

purposes of his grace and justice. The manner of this roasting was certainly singular; and of the fact we cannot doubt, for Trypho himself neither attempted to ridicule nor deny it.

But while I am considering the testimony of Justin Martyr, there is another passage still more extraordinary which I wish to place before the reader. In his dispute with this learned and captious Jew, he asserts that the Jews, through their enmity to the Christian religion, had expunged several passages from the sacred writings, which bore testimony to Christ, and to his vicarious sufferings and death; and of which (at the challenge of Trypho, who denied the fact) he produces several instances, among which the following is the most remarkable. When Ezra celebrated the passover, as is related Ezra vi. 19, &c., Justin says he spoke as follows: *Και ειπεν Εσδρας τῷ λαῷ, τουτο το πασχα ὁ σωτηρ ἡμῶν, και ἡ καταφυγη ἡμῶν· και εαν διανοηθητε, και αναβη ὑμῶν ἐπὶ τὴν καρδιαν, ὅτε μελλομεν αὐτον ταπεινουν ἐν σημεῖ, και μετὰ ταυτα ἐλπισωμεν ἐπ' αὐτον, οὐ με ἐρημωθῇ ὁ τοπος οὗτος εἰς τον ἅπαντα χρονον, λεγει ὁ Θεος των δυναμεων. Εαν ᾷ μη πιστευσητε αὐτῷ μηδὲ εἰσακουσητε του κηρυγματος αὐτου, εσεσθε ἐπιχαρμα τοις ἐθνεσι.* “And Ezra spoke unto the people, and said: This PASSOVER is our SAVIOUR and our REFUGE: and if ye shall understand and ponder it in your heart, that we shall in time to come afflict HIM for a sign; and if afterwards we believe on him, this place shall not be desolated for ever, saith the Lord of hosts. But if ye will not believe on HIM, nor hear HIS preaching, ye shall be a laughing-stock to the Gentiles.” Vide Just. Martyri Opera, Edit. Oberther, vol. ii., p. 196. This, Justin asserts, the Jews had blotted out of the Septuagint translation; and if so, they took care to expunge it from the Hebrew also; for at present it exists in neither. Allowing this passage to be authentic, it is a full proof of my position, that the paschal lamb was

an expiatory sacrifice, and that it prefigured the death and atonement of Jesus Christ. But of this the proofs already produced are sufficient; particularly that from St. Paul, independently of the quotation from Justin Martyr.

It is also worthy of remark, that even after the consecration of the tribe of Levi, and the redemption of the first-born, it was the custom for the people to kill their own passovers; but the sacrificial act, the sprinkling of the blood, belonged solely to the priests. "Five things," says Rab. Abarbanel, "were to be done by those who brought a sacrifice, and five things by the priest. The first five were, 1. Laying on of hands. 2. Killing. 3. Flaying. 4. Cutting up. 5. Washing the intestines. Those done by the priest were, 1. Receiving the blood into a vessel. 2. Sprinkling it upon the altar. 3. Putting the fire upon the altar. 4. Laying the wood in order upon the fire. 5. Putting the pieces of the victim in order on the wood." Here we see the part which both the people and the priests took in their sacrifices; and these circumstances will give us additional light in another part of this discourse; only we must observe, that the paschal lamb was never cut up, nor burnt; it was roasted whole, and eaten by the offerer and his family.

The manner of celebrating the paschal sacrifice is particularly detailed in the Mishna, "a monument of such antiquity as cannot," says Dr. Cudworth, "be distrusted in these rites." Nothing, say the rabbins, was killed before the morning sacrifice, and after the evening sacrifice nothing but the passover. The evening sacrifice was usually killed between the eighth and ninth hour,

e., half an hour after two in the afternoon, and offered between the ninth and tenth, i. e., half an hour after three. But in the evening of the passover, the daily sacrifice was killed an hour sooner; and after that began the killing of the passover, which was to be done be-

tween the two evenings, בין הערבים *been hárbayeem*, Exod. xii. 6; the first of these evenings began at noon, from the sun's declination towards the west, and the second at sunset. But the paschal lamb might be killed before the daily sacrifice, provided there were a person to stir the blood, and keep it from coagulating, till the blood of the daily sacrifice was sprinkled; for that was always sprinkled first. The lambs, says the Mishna, were always killed by three several companies: this they founded on Exod. xii. 6: "And the whole *assembly* of the *congregation* of *Israel* shall kill it in the evening;" understanding the words קהל *kahal*, עדת *edeth*, and ישראל *yishrael* as implying three different companies; by the first they meant the priests, by the second the Levites, and by the third the people at large: when once the court was full, they shut to the doors, and the priests stood all in their ranks, with round-bottomed vessels in their hands, some of gold, and some of silver, to receive the blood. Those who held the golden vessels stood in a rank by themselves, as did those who held the silver vessels. These vessels had no rim at the bottom, lest they should be set on the ground, and the blood congeal in them. The priests then took the blood, and handed it from one to another, till it came to him who stood next the altar, who sprinkled it at the bottom of the altar. After the blood was sprinkled, the lamb was hung up and flayed. The *hanging up* was deemed essentially necessary, insomuch that if there were no convenience to suspend it, two men, standing with their hands on each other's shoulders, had the lamb suspended to their arms till the skin was flayed off. When flayed, it was opened, and the inwards taken out and laid on the altar; and then the owner took up the lamb with its skin, and carried it to his own house. The first company being dismissed, the second came in, and the door was shut as before; and after these the third company; and for every

company they sang anew the הלל *hallel*, or paschal hymn, which began with Ps. cxiii.: "Praise ye the Lord," הלליה *halleluyah*, and ended with Psalm cxviii. This singing continued the whole of the time which was employed in killing the lambs. When they ended the *hallel*, they began it a second time, and so on till the third time; but it was never sung entirely the third time, as the priests had generally finished by the time they came to the beginning of Ps. cxvi.: "I love the Lord, because he hath heard my voice," &c. When the lamb was brought home, they roasted it on a spit made of the wood of the pomegranate tree; for iron was prohibited, and also all wood that emitted moisture when brought near to the fire; but as the wood of the pomegranate was free from moisture, it was commanded to be used on this occasion. See Mishna, by Surenhusius, vol. ii., p. 135. Tract. *Pesachim*. These are the most essential matters mentioned in the Mishna relative to this solemnity, some of which tend to cast much light on our Lord's words and conduct on this occasion.

That the holy eucharist was instituted in place of the passover has been largely proved by many, as also that baptism succeeded to circumcision. Dr. Waterland, who has summed up the opinions of learned men on this subject, observes, that there are resembling circumstances common to the Jewish and Christian passover, which may be divided into two kinds. I. Some relating to the things themselves. II. Some to the phrases and forms made use of in both.

I. Of the first sort are these: 1. The passover was of divine appointment, and so was the eucharist. 2. The passover was a sacrament, and so is the eucharist. 3. The passover was a memorial of a great deliverance from temporal bondage; the eucharist is a memorial of a greater deliverance from spiritual bondage. 4. The passover prefigured the death of Christ before it was

accomplished; the eucharist represents or figures out that death now past. 5. The passover was a kind of federal rite between God and man; so is the eucharist, as it points out the blood of the Sacrifice offered for the ratification of the covenant between God and man. 6. As no person could partake of the paschal lamb before he was circumcised, *Exod. xii. 43—48*; so, among the early followers of God, no person was permitted to come to the eucharist till he had been baptized. 7. As the Jews were obliged to come to the passover free from all defilements, unless in case of burying the dead, which, though a defilement, was nevertheless unavoidable, *Numb. ix. 6, 9*; so the Holy Scripture commands every man to examine himself before he attempts to eat of this bread, or drink of this cup; and to purge out the old leaven of malice and wickedness, *1 Cor. xi. 27—29*. 8. As the neglect or contempt of the passover subjected a man to be cut off from Israel, *Exod. xii. 15*, *Numb. ix. 13*; so a contempt and rejection of at least the thing signified by the holy eucharist, viz., the atoning sacrifice of the Lord Jesus, must necessarily exclude every man from the benefits of Christ's passion and death. 9. As the passover was to continue as long as the Jewish law was in force, so the eucharist is to continue till Christ shall come to judge the world.

11. The second sort of resembling circumstances concerns the particular forms and phrases used in the institution. 1. In the paschal supper, the master of the house took bread, and gave thanks to God, who had provided it for the sustenance of man. Our Lord copied this circumstance precisely in the institution of the eucharist. 2. It was also a custom for the master of the house to break the bread, either before or after the benediction offered to God. That our Lord copied this custom, every reader knows. 3. The master of the house distributed this broken bread, for it does not ap-

pear that the family were permitted to take it themselves ; so our Lord, after having broken the bread, gave it to the disciples, saying, "Take, eat," &c. 4. In the paschal feast the master was accustomed to take a cup of wine, and pronounce a benediction to God, or thanksgiving, over it, after which it was termed the cup of blessing. To this circumstance St. Paul particularly alludes, when he says, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" 1 Cor. x. 16. 5. At the institution of the passover, it was said, "The blood shall be to you for a token upon the houses where you are ; and when I see the blood, I will pass over you, &c., Exod. xii. 13. The blood was a token or sign of the covenant or agreement then made between God and them, and ratified partly by pouring out the blood of the paschal lamb, and partly by feeding on the flesh of this sacrifice. In the institution of the eucharist, our Lord says, "This cup is the new covenant in my blood, which is shed for you, and for many, for the remission of sins." The *cup* here is put for wine ; and *covenant* is put for the token or sign of the covenant. The wine, as representing Christ's blood, answers to the blood of the passover, which was typical of the blood of our Lord ; and the *remission of sins* here answers to the *passing over* there, and preserving from death. 6. At the paschal feast, there was a declaration of the great things which God had done for that people ; and our Lord makes use of the eucharist to declare and point out the great mercy of God in our redemption ; for it shows forth the Lord's death (and, consequently, all the benefits to be derived from it), till he himself shall come to judge the world. 7. At the paschal solemnity, they were accustomed to sing a hymn of praise to God (see before, p. 35) ; and this part of their conduct our Lord and his disciples exactly copied : "And when they had sung a hymn, they departed," &c.

The many resembling circumstances, real and verbal, abundantly show that this holy eucharist was in a great measure copied from the paschal feast, and was intended to supply its place; only heightening the design, and improving the application. See Dr. Waterland's Review of the Doctrine of the Eucharist, p. 64, &c.

Having now proved that the paschal lamb was a sacrifice, and seen that it prefigured the atonement made by Christ our passover; and that in his death, and the circumstances attending it, the whole typical reference of that solemnity was not only verified but fulfilled; and having also seen that it was in reference to the great atonement typified by the passover, and also that it was in the place of that ancient ordinance that our Lord instituted the holy sacrament of his last supper, I shall now more particularly,—

II. Consider this divine institution, and the manner of celebrating it.

To do this in the most effectual manner, I think it necessary to set down the text of the three evangelists, who have transmitted the whole account, collated with that part of St. Paul's First Epistle to the Corinthians which speaks of the same subject, and which he assures us he received by divine revelation. It may seem strange, that although John (chap. xiii. 1—38) mentions all the circumstances preceding the holy supper, and from chap. xiv. 1—36, the circumstances which succeeded the breaking of the bread, and in chapters xv., xvi., and xvii., the discourse which followed the administration of the cup, yet he takes no notice of the divine institution at all. This is generally accounted for on his knowledge of what the other three evangelists had written; and on his conviction that their relation was true, and needed no additional confirmation, as the matter was amply established by the conjoint testimony of three such respectable witnesses.

MATT. XXVI.	MARK XIV.	LUKE XXII.	I COR. XI.
<p>Ver. 26. And as they were eating Jesus took bread and blessed it (<i>καὶ εὐλογῶντας, and blessed God</i>), and brake it, and gave it to the disciples, and said, Take, eat; this is my body.</p>	<p>Ver. 22. And as they did eat, Jesus took bread and blessed (<i>εὐλογῶντας, blessed God</i>), and brake it, and gave it to them and said, Take, eat; this is my body.</p>	<p>Ver. 19. And he took bread and gave thanks (<i>εὐχαριστήσας, i. e., to God</i>), and brake it, and gave unto them, saying; This is my body, which is given for you: This do in remembrance of me.</p>	<p>Ver. 23. The Lord Jesus, the same night in which he was betrayed, took bread; Ver. 24. And when he had given thanks (<i>καὶ εὐχαριστήσας, i. e., to God</i>), he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.</p>
<p>After giving the bread, the discourse related John xiv. 1—31, inclusive, is supposed by Bishop Newcome to have been delivered by our Lord, for the comfort and support of his disciples under their present approaching trials.</p>			
<p>Ver. 27. And he took the cup, and gave thanks (<i>εὐχαριστήσας</i>), and gave it to them, saying: Drink ye all of it. Ver. 28. For this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins. Ver. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.</p>	<p>Ver. 23. And he took the cup, and when he had given thanks (<i>εὐχαριστήσας</i>), he gave it to them; and they all drank of it. Ver. 24. And he said unto them, This is my blood of the New Testament, which is shed for many. Ver. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.</p>	<p>Ver. 20. Likewise also the cup after supper, saying; This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.</p>	<p>Ver. 25. After the same manner, also, he took the cup, when he had supped, saying; This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.</p>
<p>After this, our Lord resumes that discourse which is found in the 13th, 16th, and 17th chapters of John, beginning with the last verse of chap. xiv., "Arise, let us go hence," Then succeed the following words which conclude the whole ceremony.</p>			
<p>Ver. 30. And when they had sung a hymn, they went out into the Mount of Olives.</p>	<p>Ver. 26. And when they had sung a hymn, they went out into the Mount of Olives.</p>	<p>Ver. 39. And he came out, and went as he was wont to the Mount of Olives. And his disciples also followed him,</p>	<p>JOHN XIV. Ver. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Kedron,</p>

From the preceding harmonized view of this important transaction, as described by three EVANGELISTS and one APOSTLE, we see the first institution, nature, and design of what has been since called THE LORD'S SUPPER. To every circumstance, as set down here, and the mode of expression by which such circumstances are described, we should pay the deepest attention.

1. "As they were eating" (Matt. xxvi. 6), either an ordinary supper, or the paschal lamb, as some think. See the introduction.

2. "Jesus took bread." Of what kind? Unleavened bread, certainly, because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread, ver. 17, i. e., the 14th of the month Nisan, when the Jews, according to the command of God (Exod. xii. 15—20, xxiii. 15, and xxiv. 25), were to purge away all leaven from their houses; for he who sacrificed the passover, having leaven in his dwelling, was considered to be such a transgressor of the divine law as could no longer be tolerated among the people of God; and therefore was to be cut off from the congregation of Israel. Leo, of Modena, who has written a very sensible treatise on the Customs of the Jews, observes, "That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses during the celebration of the paschal solemnity, that they either provide vessels entirely new for baking, or else have a set for the purpose, which are dedicated solely to the service of the passover, and never brought out on any other occasion."

To this divinely instituted custom of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v. 6, 7, 8: "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are

unleavened. For even Christ, our passover, is SACRIFICED for us ; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the UNLEAVENED BREAD of sincerity and truth."

Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then unleavened, unyeasted bread should be used. In every sign or type, the thing signifying or pointing out that which is beyond itself, should either have certain properties, or be accompanied with certain circumstances, as expressive as possible of the thing signified. Bread, simply considered in itself, may be an emblem apt enough of the body of our Lord Jesus, which was given for us ; but the design of God was evidently that it should not only point out this, but also the disposition required in those who should celebrate both the antitype and the type ; and this the apostle explains to be sincerity and truth, the reverse of malice and wickedness. The very taste of the bread was instructive : it pointed out to every communicant that he who came to the table of God with malice or ill-will against any soul of man, or with wickedness, a profligate or sinful life, might expect to eat and drink judgment to himself ; as not discerning that the Lord's body was sacrificed for this very purpose, that all sin might be destroyed ; and that sincerity, *ειλικρινεια*, such purity as the clearest light can discern no stain in, might be diffused through the whole soul ; and that truth, the law of righteousness and true holiness, might regulate and guide all the actions of life. Had the bread used on these occasions been of the common kind, it would have been perfectly unfit, or improper, to have communicated these uncommon significations ; and, as it was seldom used, its rare occurrence would make the emblematical representation more deeply impressive,

and the sign and the thing signified have their due correspondence and influence.

These circumstances considered, will it not appear that the use of common bread in the sacrament of the Lord's Supper is highly improper? He who can say, "This is a matter of no importance," may say, with equal propriety, the bread itself is of no importance; and another may say, the wine is of no importance; and a third may say, "neither bread nor wine is anything, but as they lead to spiritual references; and the spiritual reference being once understood, the signs are useless." Thus we may, through affected spirituality, refine away the whole ordinance of God; and, with the letter and form of religion, abolish religion itself. Many have already acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written. Let those, therefore, who consider that man shall live by every word which proceedeth from the mouth of God, and who are conscientiously solicitous that each divine institution be not only preserved, but observed in all its original integrity, attend to this circumstance. I grant, that it is probable that their use of unleavened bread in the sacrament of the Lord's Supper may excite the sneer of the profane, or the pretended pity of those who think, in spirituality, they are above that which is infinitely above them; yet while the conscientious followers of God dare even to be singular in that which is right, and are not ashamed of Christ and his words, they shall be acknowledged by him when he comes in the kingdom and glory of his Father. I leave these remarks with the conscientious reader: but in this opinion I am not singular, as the Lutheran church makes use of unleavened bread to the present day.

3. "And blessed it." Both St. Matthew and Mark use the word *ευλογησας*, *blessed*, instead of *ευχαριστησας*,

gave thanks, which is the word used by St. Luke and St. Paul. The terms, in this case, are nearly of the same import, as both blessing and giving thanks were used on these occasions. But what was it that our Lord blessed? Not the bread, though many think the contrary, being deceived by the word *it*, which is improperly supplied in our version. In all the four places referred to above, whether the word blessed or gave thanks is used, it refers, not to the bread, but to God, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz., of acknowledging God as the author of every good and perfect gift, by giving thanks on taking the bread and taking the cup at the ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures without rendering him thanks; and he who acted contrary to the command was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace (*gratias*, thanks) before and after meat. The Jewish form of blessing, and probably that which our Lord used on this occasion, none of my readers will be displeased to find here. On taking the bread, they say :

ברוך אתה אלהינו מלך העולם המוצא לחם מן הארץ

Baruch atta Eloheeno, Melech ha'olam, hamotse lechem min haarets.

“Blessed be thou our God, King of the universe, who bringest forth bread out of the earth!”

Likewise on taking the cup, they say :

ברוך אלהינו בורא פרי הגפן

Baruch, Eloheeno, Melech ha'olam, Boré peree haggephen.

“Blessed be our God, the King of the universe, the Creator of the fruit of the vine!”

The Mohammedans copy their example, constantly saying before and after meat,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahi arrahmani! arraheemi.

“ In the name of God, the most merciful, the most compassionate.”

No blessing, therefore, of the elements is here intended; they were already blessed, in being sent as a gift of mercy from the bountiful Lord; but God, the sender, is blessed, because of the liberal provision he has made for his worthless creatures. Blessing and touching the bread are merely popish ceremonies, unauthorised either by Scripture, or the practice of the pure church of God; necessary of course to them who pretend to transmute, by a kind of spiritual incantation, the bread and wine, into the real body and blood of Jesus Christ; a measure the grossest in folly, and most stupid in nonsense, to which God, in judgment, ever abandoned the fallen spirit of man. What was it that, under God, generated PROTESTANTISM? The protestation of a few of his followers in 1529, against the supremacy of the pope, the extravagant, disgraceful, and impious doctrine of transubstantiation, purgatory, and the sale of indulgences connected with it. But let the protestant take care that, while he rejects a doctrine teeming with monstrous absurdities, and every contradictory sentiment, he also avoids those acts and ridiculous rites, such as blessing and touching the sacred elements, by which it was pretended that this fancied transubstantiation was brought about.

4. “ And brake it.” We often read in the Scriptures of breaking bread, but never of cutting it. The Jewish people had nothing analogous to our high-raised loaf: their bread was made broad and thin, and was conse-

quently very brittle ; and to divide it, there was no need of a knife.

The breaking of the bread, I consider highly necessary to the proper performance of this solemn and significant ceremony ; because this act was designed by our Lord to shadow forth the wounding, piercing, and breaking of his body upon the cross ; and all this was essentially necessary to the making a full atonement for the sin of the world ; so it is of vast importance that this apparently little circumstance, the breaking of the bread, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body, while engaged in this most important and divine of all God's ordinances. But who does not see that one small cube of fermented, i. e., leavened bread, previously divided from the mass with a knife, and separated by the fingers of the minister, can never fully answer the end of the institution, either as to the matter of the bread, or the mode of dividing it ? Man is naturally a dull and heedless creature, especially in spiritual things, and has need of the utmost assistance of his senses, in union with those expressive rites and ceremonies which the Holy Scripture, not tradition, has sanctioned, in order to enable him to arrive at spiritual things through the medium of earthly similitudes.

5. "He gave it unto his disciples." Not only the breaking, but also the DISTRIBUTION of the bread are necessary parts of this rite. In the Romish Church the bread is not broken nor delivered to the people that THEY may take and eat ; but the consecrated wafer is put upon their tongue by the priest, and he is reputed the most worthy communicant who does not masticate, but swallow it whole.

"That the breaking of this bread to be distributed," says Dr. Whitby, "is a necessary part of this rite, is evi-

dent, 1. By the continual mention of it by St. Paul, and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. 2. Christ says, 'Take, eat; this is my body, **BROKEN** for you.' 1 Cor. xi. 24. But when the elements are not broken, it can be no more said, 'This is my body, broken for you, than where the elements are not given. 3. Our Lord said, 'Do this in remembrance of me:' i. e., 'Eat this bread broken, in remembrance of my body broken on the cross; now where no body broken is distributed, there nothing can be eaten in memorial of his broken body. Lastly, the apostle, by saying, 'The bread which we **BREAK**, is it not the communion of the body of Christ?' sufficiently informs us, that the eating of his broken body is necessary to that end, 1 Cor. x. 10. Hence it was, that this rite of distributing bread broken continued for a thousand years; and was, as Humbertus testifies, observed in the Roman church in the eleventh century."—WHITBY in loco. At present, the opposite is as boldly practised, as if the real scriptural rite had never been observed in the church of Christ.

6. "This is my body." Here it must be observed, that Christ had nothing in his hands at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, viz., that the bread which he was now breaking represented his body, which, in the course of a few hours, was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds; and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. "But," says a false and absurd creed, "Jesus meant, when he said, *HOC EST CORPUS MEUM*, This is my body, and, *HIC EST CALIX SANGUINIS MEI*, This

is the chalice of my blood, that the bread and wine were substantially changed into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity, and adorable divinity!" And for denying this, what rivers of righteous blood have been shed by state persecutions, and by religious wars? Well it may be asked, "Can any man of sense believe, that when Christ took up that bread and broke it, that it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?" He who can believe such a congeries of absurdities, cannot be said to be a volunteer in faith; for it is evident, the man can neither have faith nor reason.

Let it be observed, if anything further be necessary on this subject, that the paschal lamb is called the passover, because it represented the destroying angel's passing over the children of Israel, while he slew the first-born of the Egyptians; and our Lord and his disciples call this lamb the passover, several times in this chapter: by which it is demonstrably evident that they could mean no more than, that the lamb sacrificed on this occasion was a memorial of, and REPRESENTED, the means used for the preservation of the Israelites from the blast of the destroying angel.

Besides, our Lord did not say, *Hoc est corpus meum*, "This is my body," as he did not speak in the Latin tongue; though as much stress has been laid upon this quotation from the Vulgate Version by the papists, as if the original of the three evangelists had been written in the Latin language. Had he spoken in Latin, following the idiom of the Vulgate, he would have said, *Panis hic corpus meum significat*; or, *Symbolum est corporis mei*. *Hoc poculum sanguinem meum representat*; or, *Symbolum est sanguinis mei*. This bread signifies my body; this

cup represents my blood. But let it be observed, that in the Scriptures, as they stand in the Hebrew, Chaldee, and Chaldæo-Syriac languages, there is no term which expresses to *mean*, *signify*, *denote*, though both the Greek and Latin abound with them; hence the Hebrews use a figure, and say, *it is*, for, *it signifies*. So Gen. xli. 26, 27: "The seven kine ARE (i. e., represent) seven years." "This IS (represents) the bread of affliction which our fathers ate in the land of Egypt." Dan. vii. 24: "The ten horns ARE (i. e., signify) ten kings." "They drank of the spiritual rock which followed them, and that rock WAS (represented) Christ;" 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find, in Rev. i. 20: "The seven stars ARE (represent) the angels of the seven churches: and the seven candlesticks—ARE (represent) the seven churches." The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word. Matt. xiii. 38, 39: The field IS (represents) the world; the good seed ARE (represent or signify) the children of the kingdom: the tares ARE (signify) the children of the wicked one: the enemy IS (signifies) the devil: the harvest IS (represents) the end of the world: the reapers ARE (i. e., signify) the angels. Luke viii. 9: "What might this parable be?" *τις ΕΙΗ ἡ παραβολὴ αὐτῆ;* what does this parable SIGNIFY? John vii. 36: *τις ΕΣΤΙΝ οὗτος ὁ λόγος;* what is the SIGNIFICATION of this saying? John x. 6: "They understood not what things they WERE," *τίνα ΗΝ*, what was the SIGNIFICATION of the things he had spoken to them. Acts x. 17: *τι αὐ ΕΙΗ τὸ ὄραμα;* what this vision MIGHT BE? properly rendered by our translators, what this vision should MEAN. Gal. iv. 24: "For these ARE the two covenants;" *αὐταὶ γὰρ ΕΙΣΙΝ αἱ δύο διαθηκαὶ*, these SIGNIFY the two covenants. Luke xv. 26: "He asked *τι ΕΙΗ ταῦτα*,

what these things MEANT." See also chap. xviii. 36. After such unequivocal testimony from the sacred writings, can any person doubt that, This bread is my body, has any other meaning than, This REPRESENTS my body?*

That our Lord neither spoke in Greek nor in Latin

* The Latins use the verb *sum*, in all its forms, with a similar latitude of meaning; so, *esse oneri ferendo*, he is able to bear the burden: *bene esse*, to live sumptuously: male *esse*, to live miserably: *recte esse*, to enjoy good health: *est mihi fistula*, I possess a flute: *est hodie in rebus*, he now enjoys a plentiful fortune: *est mihi namque domi pater*, I have a father at home: *esse solvendo*, to be able to pay: *Fuimus Troes*; *fuit Ilium*, The Trojans are extinct; Troy is no more.

In Greek also, and Hebrew, it often signifies to live, to die, to be killed: οὐκ ΕΙΜΙ, I am dead, or a dead man. Matt. ii. 18: Rachael weeping for her children, οὐκ ΕΙΣΙ, because they were murdered. Gen. xliii. 36: Joseph is not, יוסף אינו Yoseph einennu, Ιωσηφ οὐκ ΕΣΤΙΝ, Sept. i. e., Joseph is devoured by a wild beast. Rom. iv. 17: Calling the things that are not, as if they were alive. So Plutarch, in Laconicis. "This shield thy father always preserved; preserve thou it, or may thou not be"—η μὴ ΕΣΘ, may thou perish. ΟΥΚ ΟΝΤΕΣ ΝΟΜΟΙ, abrogated laws: ΕΙΜΙ ἐν ἐμοί, I possess a sound understanding: εἰς πατέρα ὑμῶν ΕΣΘΑΙ, I will perform the part of a father to you: ΕΙΜΙ τῆς πόλεως τῆςδε, I am an inhabitant of that city.

Tertullian seems to have had a correct notion of these words of our Lord, when he said, "Acceptum panem et distributum discipulis, corpus illud suum fecit, hoc est corpus meum dicendo, id est, *Figura corporis mei*." Advers. Marcion., lib. v., c. 40. Having taken the bread and distributed it to his disciples, he made it his body by saying *This is my body*; i. e., a figure of my body. 1 Tim. i. 7. Desiring to be teachers of the law, θελοῦντες ΕΙΝΑΙ νομο-διδασκαλοι, desiring to be reputed teachers of the law, i. e., able divines. Τα ΟΝΤΑ, the things that are, i. e., noble and honourable men: τα μὴ ΟΝΤΑ, the things that are not, viz., the vulgar, or those of ignoble birth.

on this occasion, needs no proof. It was, most probably, in what was formerly called the Chaldaic, now the Chaldaeo-Syriac, that our Lord conversed with his disciples. Through the providence of God, we have complete Versions of the gospels in this language; and in them, it is likely we have the precise words spoken by our Lord on this occasion. In Matt. xxvi. 26 and 27, the words in the Syriac Version are—ܐܝܢ ܕܝܗܝ ܕܝܗܝ *this is my body*, ܐܝܢ ܕܝܗܝ ܕܝܗܝ *this is my blood*: of which forms of speech, the Greek

τοῦτο ἐστὶ τὸ σῶμα μου—τοῦτο ἐστὶ τὸ αἷμα μου, is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms than the above to express, This represents my body, and, This represents my blood.

But this form of speech is common, even in our own language, though we have terms enough to fill up the ellipsis. Suppose a man entering into a Museum, enriched with the remains of ancient Greek sculpture; his eyes are attracted by a number of curious busts; and on inquiring what they are, he learns, this is Socrates, that is Plato, a third is Homer; others ARE Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the identical persons of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture; between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. When, therefore, Christ took up a piece of bread, brake it, and said, "This is my body," who but the most stupid of

mortals could imagine that he was, at the same time, handling and breaking his own body ! Would not any person of plain common sense see as great a difference between the man Christ Jesus and the piece of bread, as between the block of marble and the philosopher it represented, in the case referred to above ? The truth is, there is scarcely a more common form of speech in any language than, this *is*, for, this *represents* or signifies. And as our Lord refers, in the whole of this transaction, to the ordinance of the passover, we may consider him as saying, "This bread is now my body, in that sense in which the paschal lamb has been my body hitherto ; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the old ; Exod. xxiv. Heb. ix., i. e., The paschal lamb, and the sprinkling of blood, represented my sacrifice to the present time ; this bread and this wine shall represent my body and blood through all future ages : 'do this in remembrance of me.'"

Perhaps, to many of my readers it may appear utterly improbable, that in the present enlightened age, as it is called, any people can be found who seriously and consistently credit the doctrine of transubstantiation. Lest I should fall under the charge of misrepresentation, I shall here transcribe the eighth lesson of the "Catechism for the Use of all the Churches in the French Empire," published in 1806 by the authority of the Emperor Napoleon Buonaparte, with the bull of the Pope, and the mandamus of the Archbishop of Paris ; which on this subject is exactly a counterpart to all that have been published from time immemorial, in the popish churches.

Q. What is the sacrament of the Eucharist ?

A. The Eucharist is a sacrament which contains

REALLY and SUBSTANTIALLY the body, blood, soul, and divinity of our Lord Jesus Christ, under the forms or appearance of bread and wine.

Q. What is at first put on the altar, and in the chalice? Is it not bread and wine?

A. Yes: and it continues to be bread and wine TILL THE PRIEST PRONOUNCES THE WORDS OF CONSECRATION.

Q. What influence have these words?

A. The bread is changed into the body, and the wine is changed into the blood, of our Lord.

Q. Does nothing of the bread and wine remain?

A. Nothing of them remains except the forms.

Q. What do you call the forms of the bread and wine?

A. That which appears to our senses, as colour, figure, and taste.

Q. Is there nothing under the form of bread except the body of our Lord?

A. Besides his body, there is his blood, his soul, and his divinity; because all these are inseparable.

Q. And under the form of wine?

A. Jesus Christ is there as entire as under the form of the bread.

Q. When the forms of the bread and wine are divided, is Jesus Christ divided?

A. No: Jesus Christ remains entire under each part of the form divided.

Q. Say, in a word, what Jesus Christ gives us under each form?

A. ALL that he IS, that is, PERFECT GOD and PERFECT MAN.

Q. Does Jesus Christ leave heaven to come into the Eucharist?

A. No. He always continues at the right hand of

God, his Father, till he shall come at the end of the world, with great glory, to judge the living and the dead.

Q. Then how can he be present at the altar?

A. By the almighty power of God.

Q. Then it is not man that works this miracle?

A. No: it is Jesus Christ, whose word is employed in the sacrament.

Q. Then it is Jesus Christ who consecrates?

A. It is Jesus Christ who consecrates: the priest is only his minister.

Q. Must we worship the body and blood of Jesus Christ in the Eucharist?

A. Yes, undoubtedly; for this body and this blood are inseparably united to his divinity.

To show that this is consistent with the canon of the mass, I shall translate the consecration-prayer from the Roman Missal. When the priest receives the bread and wine, he thus prays, making the sign of the cross where this mark ✠ appears:

“We beseech thee, O God, to render this oblation in all things blessed, approved, effectual, reasonable, and acceptable, that it may be made to us the body and blood of thy most beloved Son, our Lord Jesus Christ! who, the day before he suffered, took bread into his sacred and venerable hands, and having lifted up his eyes to thee, O God, the Father Almighty, and, giving thanks to thee, blessed, brake, and gave it to his disciples, saying, Take, and eat ye all of this, for this is my body. (HOC EST ENIM CORPUS MEUM.)

[Then the priest *adores*, and elevates the consecrated host.]

“In like manner after he had supped, taking also

this excellent chalice into his sacred and venerable hands, giving thee, also, thanks, he blessed and gave it to his disciples, saying, Take, and drink ye all of this, for this is the chalice of my blood (HIC EST ENIM CALIX SANGUINIS MEI) of the new and eternal testament, the mystery of faith which shall be shed for you, and for many, for the remission of sins: as oft as ye shall do these things, ye shall do them in remembrance of me."

[Here the chalice is elevated and *adored*, and the Lord is besought to command his angel to carry these offerings into the presence of his Divine Majesty.] About 1218, Pope Honorius III. ordered kneeling at the elevation of the host.—Order of the Mass, Vol. I., p. 24. &c.

In "The Divine Office for the Use of the Laity," the person who is to communicate is ordered to "go up to the rails, kneel down, and say the confiteor (confession) with true sorrow and compunction for his sins." After the priest has prayed that God may have mercy upon him, and pardon all his sins, "he takes the sacred host (i. e., the consecrated wafer) into his hand, and again turns about, and says, 'Behold the Lamb of God! Behold Him who taketh away the sin of the world!' Then he and the communicant repeat thrice, 'Lord, I am not worthy thou shouldst enter under my roof; speak, therefore, but the word, and my soul shall be healed,' the communicant striking his breast in token of his unworthiness." "Then," says the Directory, "having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, Amen: 'I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.' —Ordinary of the Mass, p. 33.

Believing that these extracts are sufficient to expose the shocking absurdity and idolatry of this most monstrous system, I forbear either adding more, or making any comments on those already produced.

7. St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After, "This is my body," the former adds, "which is given for you:" the latter, "which is broken for you:" the sense of which is, "As God has in his bountiful providence given you bread for the sustenance of your lives; so, in his infinite grace, he has given you my body to save your souls unto life eternal. But as this bread must be broken and masticated, in order to its becoming proper nourishment; so my body must be broken, i. e., crucified for you, before it can be the bread of life to your souls. As, therefore, your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls." Besides, there is here an allusion to the offering of sacrifices, an innocent creature was brought to the altar of God, and its blood (the life of the beast) was poured out for, or in behalf of, the person who brought it. Thus, Christ says, alluding to the sacrifice of the paschal lamb, This is my body, *το ὑπερ ὑμῶν διδομενον*, which is GIVEN in your stead, or in your behalf; a free GIFT from God's endless mercy for the salvation of your souls. This is my body, *το ὑπερ ὑμῶν κλωμηνον* (1 Cor: xi. 24), which is BROKEN—sacrificed, in your stead; as without the breaking (piercing) of the body, and spilling of the blood, there was no remission.

In this solemn transaction we must weigh every word, as there is none without its appropriate and deeply emphatic meaning. So it is written, Ephes. v. 2, "Christ hath loved us, and given himself *ὑπερ ἡμῶν*, on our

account or in our stead, an offering and a SACRIFICE, *θυσια*, to God for a sweet-smelling savour;" that as in the sacrifice offered by Noah, Gen. viii. 21, to which the apostle evidently alludes, from which it is said, "The Lord smelled a sweet savour, ריח הניח *riach hanichoach*, a savour of rest," so that he became appeased towards the earth, and determined that there should no more be a flood to destroy it; in like manner, in the offering and sacrifice of Christ FOR US, God is appeased towards the human race, and has in consequence decreed, that "who-soever believeth in him should not perish, but have everlasting life."

8. Ver. 27: "And he took the cup, *μετα το δειπνησαι*, after having supped," Luke xxii. 20, and 1 Cor. xi. 25. Whether the supper was on the paschal lamb, or whether it was a common or ordinary meal, I shall not wait here to inquire, having considered the subject at large in the introduction. In the parallel place in Luke xxii., we find our Lord taking the cup, ver. 17, and again ver. 19; by the former of which was probably meant the "cup of blessing," כוס הברכה *kos haberacah*, which the master of a family took, and after blessing God, gave to each of his guests by way of welcome; but this second taking of the cup is to be understood as belonging peculiarly to the very important rite which he was now instituting, and on which he lays a very remarkable stress. With respect to the *bread*, he had before simply said, "Take, eat; this is my body;" but concerning the *cup*, he says, "Drink ye all of this;" for as this pointed out the very essence of the institution, viz., the blood of atonement, it was necessary that each should have a particular application of it, therefore he says, "Drink ye ALL of THIS." By this we are taught that the cup is essential to the sacrament of the Lord's Supper; so that they who deny the cup to the people, sin against God's institution;

and they who receive not the cup, are not partakers of the body and blood of Christ. If either could, without mortal prejudice, be omitted, it might be the *bread*: but the *cup*, as pointing out the blood poured out, i. e., the life by which the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the cup to the people (and they all do this), that can be said to celebrate the Lord's Supper at all; nor is there one of their votaries that ever received the holy sacrament! All pretension to this is an absolute farce, so long as the cup, the emblem of the atoning blood, is denied. How strange is it, that the very men who plead so much for the bare literal meaning of *this is my body* in the preceding verse, should deny all meaning to "drink ye all of this cup," in this verse! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! O what a thing is man! a constant contradiction to reason and to himself. The conclusion, therefore, is unavoidable. The sacrament of the Lord's Supper is not celebrated in the church of Rome. Should not this be made known to the miserable deluded Catholics over the face of the earth?

9. I have just said, that our blessed Lord lays remarkable stress on the administration of the cup, and on that which himself assures us is represented by it. As it is peculiarly emphatic, I beg leave to set down the original text, which the critical reader will do well minutely to examine: *Τουτο γαρ εστι το αιμα μου, το της καινης διαθηκης, το περι πολλων εκχυνομενον εις αφεισιν αμαρτιων*. The following literal translation and paraphrase, do not exceed its meaning:—

For **THIS** is **THAT** blood of mine [which was pointed out by all the sacrifices under the Jewish law, and par-

ticularly by the shedding and sprinkling of the blood of the paschal lamb]. THAT blood [of the sacrifice slain for the ratification] of the new covenant. THAT blood [ready to be] poured out for the multitudes [the whole Gentile world as well as the Jews], for the taking away of sins; sin, whether original or actual, in all its power and guilt, in all its internal energy and pollution.

It will be of considerable consequence to ascertain what this cup contained. Wine is not specifically mentioned, but what is tantamount to it, viz., what our Lord terms *γενημα της αμπελου*, "the offspring or produce of the vine." Though this was the true and proper wine, yet it was widely different from that medicated and sophisticated beverage which goes now under that name. The *ῥ γαγιν* of the Hebrews, the *οινος* of the Greeks, and the *vinum* of the ancient Romans, meant simply the "expressed juice of the grape," sometimes drunk just after it was expressed, while its natural sweetness remained, and then termed *mustum*; at other times, after fermentation, which process rendered it fit for keeping, without getting acid or unhealthy, then called *οινος* and *vinum*. By the ancient Hebrews, I believe it was chiefly drunk in its first or simple state; hence it was termed among them פרי הגפן *peree haggephen*, "the fruit of the vine;" and by our Lord in the Syriac, his vernacular language, ܝܠܕ ܥܝܢܐ the "young or son of the vine," very properly translated by the evangelist, *γενημα της αμπελου*, "the offspring or produce of the vine." In ancient times, when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drunk. After this manner Pharaoh's butler was accustomed to squeeze out new wine into the royal cup, as is evident from Gen. xl. 11.

Were there not a particular cause, probably my de-

scending to such minuteness of description, might require an apology. I have only to say, that I have learned with extreme regret, that in many churches and chapels a vile compound wickedly denominated *wine*, not the offspring of the vine, but of the alder, gooseberry, or currant-tree, and not unfrequently the issue of the sweepings of the fruit-bags, jars, and baskets of a grocer's shop, is substituted for wine, in the sacrament of the Lord's Supper. That this is a most wicked and awful perversion of our Lord's ordinance needs, I am persuaded, no proof. The matters made use of by Jesus Christ, on this solemn occasion, were unleavened bread, and the produce of the vine, i. e., pure wine. To depart in the least from his institution, while it is in our power to follow it literally, would be extremely culpable. If the principle of substitution be tolerated in the least, innovations without end may obtrude themselves into this sacred rite, and into the mode of its administration; then the issue must be, what alas! it has already been in numberless cases, a perversion of the sacred ordinance, so that the divine blessing no longer accompanies it; hence it is despised by some, neglected by most, and by a certain class utterly rejected, and the Lord's body and blood little discerned, even by its sincere votaries. How truly execrable must that covetousness be, which in order to save a little money, substitutes a cheap and unwholesome liquor instead of that wine of which God is particularly styled the Creator, and which, by his own appointment, is the only emblem of the blood of our Lord Jesus Christ, even of that blood which was shed for us to make atonement for our sins, and preserve our bodies and souls unto eternal life! These things considered, will not every reader conclude with me, that at least genuine bread and unadulterated wine should constitute the matter of the elements in the Lord's Supper?

10. "And when he had given thanks."—See the form used on this occasion, in p. 44, and see the MISHNA. TRACT. בְּרִית *beracoth*.

11. "For this is my blood of the New Testament."—This is the reading in St. Matthew and St. Mark ; but St. Luke and St. Paul say, "This cup is the New Testament in my blood." This passage has been strangely mistaken : by New Testament, many understand nothing more than the book commonly known by this name, containing the four Gospels, Acts of the Apostles, Apostolical Epistles, and book of the Revelation ; and they think that the cup of the New Testament means no more than merely that cup which the book called the New Testament enjoins in the sacrament of the Lord's Supper. As this is the case, it is highly necessary that this term should be explained. The original ἡ Καινή Διαθήκη, which we translate "The New Testament," and which is the general title of all the contents of the book already described, simply means "The new COVENANT." Covenant, from *con*, together, and *venio*, I come, signifies an agreement, contract, or compact between two parties, by which both are mutually bound to do certain things, on certain conditions and penalties. It answers to the Hebrew בְּרִית *berith*, which often signifies, not only the *covenant* or *agreement*, but also the sacrifice which was slain on the occasion, by the blood of which the covenant was ratified ; and the contracting parties professed to subject themselves to such a death as that of the victim, in case of violating their engagements. An oath of this kind, on slaying the covenant sacrifice, was usual in ancient times ; so in Homer, when a covenant was made between the Greeks and the Trojans, and the throats of lambs were cut, and their blood poured out, the following form of abjuration was used by the contracting parties :—

Ζεν κυῖστε, μεγιστε, και αθανατοι θεοι αλλοι,
 Ὅπποτεροι προτεροι ἵπερ ὄρκια πημηνειαν,
 Ωδε σφ' ἐγκεφαλός χαμαδις ῥέοι, ὡς ὁδε οἶνος,
 Αυτων, και τεκεων' αλοχοι δ' αλλοισι μυγειεν.

All-glorious Jove, and ye, the powers of heaven !
 Whoso shall violate this *contract* first,
 So be their *blood*, their children's, and their own
Poured out, as this *libation*, on the ground ;
 And let their wives to other men be joined !

ILLIAD, lib. iii., ver. 298

Our blessed Saviour is evidently called the *ἑὸς Διαθηκη*, *berith*, or covenant sacrifice, Isai. xlii. 6, xlix. 8 ; Zech. ix. 11. And to those scriptures he appears to allude, as in them the Lord promises to “give him for a covenant (sacrifice) to the Gentiles, and to send forth, by the blood of this covenant (victim) the prisoners out of the pit.” The passages in the sacred writings which allude to this grand sacrificial and atoning act, are almost innumerable.

In this place, our Lord terms his blood “the blood of the new covenant ;” by which he means that grand plan of agreement or reconciliation, which God was now establishing between himself and mankind, by the passion and death of his Son ; through whom alone men could draw nigh to God ; and this *new* covenant is mentioned in contradistinction from the *old* covenant, *ἡ παλαια Διαθηκη* (2 Cor. iii. 14) ; by which appellation all the books of the Old Testament were distinguished, because they pointed out the way of reconciliation to God by the blood of the various victims slain under the law ; but now, as the Lamb of God which taketh away the sin of the world was about to be offered up, a *new* and *living* way was thereby constituted, so that no one henceforth could come unto the Father but by HIM. Hence, all the books of the New Testament which bear unanimous

testimony to the doctrine of salvation by faith through the blood of Jesus, are termed ἡ Καινὴ Διαθήκη, "The *new* covenant."

Dr. Lightfoot's observations on this are worthy of serious notice. "'This is my blood of the New Testament.' Not only the seal of the old covenant, but the sanction of the new covenant. The end of the *Mosaic* economy, and the confirming of a *new* one. The confirmation of the *old* covenant was by the blood of bulls and goats (Exod. xxiv., Heb. ix.), because blood was still to be shed; the confirmation of the *new* was by a cup of wine, because under the new covenant there is no farther shedding of blood. And as it is here said of the cup, 'This cup is the New Testament in my blood;' so it might be said of the cup of blood, Exod. xxiv., 'That cup was the Old Testament in the blood of Christ;' there, all the articles of that covenant being read over, Moses sprinkled all the people with blood and said, 'This is the blood of the covenant which God hath made with you;' and thus that *old* covenant, or testimony, was confirmed. In like manner Christ, having published all the articles of the *new* covenant, he takes the cup of wine, and gives them to drink, and saith, 'This is the New Testament in my blood,' and thus the *new* covenant was established."—*Works*, vol. ii., p. 260.

12. "Which is shed (κεχρυμένον, *poured out*) for you, and for many." Ἐκχέω and ἐκχύω, *to pour out*, are often used in a sacrificial sense in the Septuagint, and signify *to pour out* or *sprinkle* the blood of the sacrifices before the altar of the Lord by way of atonement. See 2 Kings xvi. 15; Lev. viii. 15, ix. 9; Exod. xxix. 12; Lev. iv. 7, 14—17, 30—34; and in various other places. Our Lord, by this very remarkable mode of expression, teaches us, that as his body was to be broken or crucified ὑπὲρ ἡμῶν, *in our stead*; so here the blood was

to be poured out to make an atonement, as the words *remission of sins* sufficiently prove; for without shedding of blood there was no remission, Heb. ix. 22; nor any remission by shedding of blood, but in a sacrificial way. See the passages above, and p. 61.

The whole of this passage will receive additional light when collated with Isai. liii. 11, 12: "By his knowledge shall my righteous servant justify *MANY*, for he shall bear their iniquities—because he hath *POURED OUT* his soul unto death, and he bare the sin of *MANY*." The "pouring out of the soul unto death" in the prophet, answers to "This is the blood of the new covenant which is poured out for you" in the evangelist; and the רבים *rabbim*, *multitudes*, in Isaiah, corresponds to the *MANY*, πολλων, of Matthew and Mark. The passage will soon appear plain, when we consider that two distinct classes of persons are mentioned by the prophet. 1. The *Jews*, ver. 4: "Surely he hath borne *our* griefs, and carried *our* sorrows." Ver. 5: "But he was wounded for *our* transgressions, he was bruised for *our* iniquities, the chastisement of *our* peace was upon him." Ver. 6: "All *we*, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all." 2. The *Gentiles*, ver. 11: "By his knowledge," בידעו *bedato*, by his being *made known*—published as Christ crucified among the Gentiles, "he shall justify רבים *rabbim*," the *multitudes*—the *Gentiles*; "for he shall (also) bear *their* offences," as well as *ours*—the *Jews*, ver. 4, &c. It is well known that the Jewish dispensation, termed by the apostle, as above, *ἡ παλαια διαθηκη*, the *old* covenant, was partial and exclusive; none were particularly interested in it, save the descendants of the twelve sons of Jacob: whereas the Christian dispensation, *ἡ καινη διαθηκη*, the *new* covenant, referred to by our Lord in this place, was universal; for as "Jesus Christ, by the grace of God, tasted

death for *every* man," Heb. xi. 9; and is that "Lamb of God that taketh away the sin of the world," John i. 29, who "would have *all men* to be saved, and come to the knowledge of the truth," 1 Tim. ii. 4; even that knowledge of Christ crucified by which they are to be justified, Isai. liii. 11; therefore he has commanded his disciples to "go into all the world, and preach the gospel to *every creature*," Mark xvi. 15. The reprobate race—those who were no people, and not beloved, were to be called in; for the gospel was to be preached to all the world, though it was to begin at Jerusalem. Luke xxiv. 47. For this purpose was the blood of the new covenant sacrifice poured out for the multitudes, that there might be but one fold, as there is but one Shepherd, and that God might be all and in all.

13. All this was to be done, *εις αφεσιν ἁμαρτιων*, "for (or in reference to) the taking away of sins," ver. 28. For although the blood is shed, and the atonement made, no man's sins are taken away until, as a true penitent, he return to God; and, feeling his utter incapacity to save himself, believes in Christ Jesus, who is the Justifier of the ungodly.

The phrase *αφεσις των ἁμαρτιων*, "remission of sins," (frequently used by the Septuagint) being thus explained by our Lord, is often used by the evangelists and the apostles; and does not mean merely the pardon of sins, as it is generally understood, but the removal or taking away of sins; not only the guilt, but also the very nature of sin, and the pollution of the soul through it; and comprehends all that is generally understood by the terms justification and sanctification. For the use and meaning of the phrase *αφεσις ἁμαρτιων*, see Mark i. 4; Luke i. 77, iii. 3, xxiv. 47; Acts ii. 38, v. 31, x. 43, xiii. 38, xxvi. 18; Col. i. 14; Heb. x. 18.

14. Both St. Luke and St. Paul add, that after giving

the bread, our Lord said, "Do this in remembrance of me." And after giving the cup, St. Paul alone adds, "This do ye, as oft as ye drink it, in remembrance of me." The account, as given by St. Paul, should be carefully followed, being fuller, and received, according to his own declaration, by especial revelation from God. See 1 Cor. xi. 23: "For I have received of the Lord that which also I delivered unto you," &c.

As the passover was to be celebrated annually, to keep the original transaction in memory, and to show forth the true paschal lamb, the Lamb of God that taketh away the sin of the world; so, after the once offering of Christ our passover on the cross, he himself ordained that bread and wine should be used to keep that, his precious death, in remembrance until his coming again. Now, as the paschal lamb, annually sacrificed, brought to the people's remembrance the wonderful deliverance of their fathers from the Egyptian bondage and tyranny; so the bread and wine, consecrated and received according to our Saviour Jesus Christ's holy institution, was designed by himself to keep up a continual remembrance and lively representation of the great atonement made by his death upon the cross. The doing this is not intended merely to keep a recollection of Christ, as a kind and benevolent friend, which is the utmost some allow; but to keep in remembrance his "body broken for us, and his blood poured out for us." For as the way to the holiest was ever through his blood, and as no man can ever come unto the Father but by him, and none can come profitably who have not faith in his blood; it was necessary that this great help to believing should be frequently furnished; as in all succeeding ages there would be sinners to be saved, and saints to be confirmed and established in their holy faith. Hence we may learn, that God has made at least an

annual celebration and partaking of the Lord's Supper as absolutely binding upon all who expect salvation through the blood of the cross, as he did the annual celebration and partaking of the passover on every soul in Israel who desired to abide in the Lord's covenant, to escape evil, enjoy the divine approbation, and be saved unto eternal life. Those, therefore, who reject the Lord's Supper sin against their own mercies, and treat their Maker with the basest ingratitude. He, in condescension to their weakness, has been pleased to point out to them a very easy way by which they may recall to their minds and represent to their senses, in a most lively manner, the meritorious death and passion of the Redeemer of the world; who, although he could not suffer on the cross more than once, has instituted an ordinance, by which that sacrificial act may not only be commemorated, but even represented, as often as his followers may think proper; and all the blessings purchased by his real passion and death be conveyed to the souls of sincere communicants, through the medium of this blessed ordinance. The command, "This do in remembrance of me," leaves us no choice. He who will have us to be saved, and come to the knowledge of the truth, will have us to use, as a means of salvation, the sacrament of his supper. He, therefore, who refuses to obey, boldly but awfully relinquishes his right to the tree of life; and, either ignorant of the righteousness of God (his method of justifying sinners), or going about to establish his own righteousness (his own method of obtaining salvation), rejects the divine remedy, in rejecting the means by which it is conveyed.

Let no man deceive his own soul, by imagining he can still have all the benefits of Christ's death, and yet have nothing to do with the sacrament: it is a command of the living God, founded on the same authority as "Thou

shalt do no murder ;” none, therefore, can disobey it and be guiltless. Again, let no man impose on himself by the supposition, that he can enjoy this supper spiritually, without using what too many impiously call the carnal ordinance ; i. e., without eating bread and drinking wine in remembrance of the death of Christ. Is not this a delusion ? What says the sovereign will of God ? Do THIS ? What is THIS ? Why take bread, break, and eat it : take the cup, and drink ye all of it. This, and only this, is fulfilling the will of God. Therefore, the eating of the sacramental bread, and the drinking of the consecrated wine, are essential to the religious performance of our Lord’s command. It is true, a man may use these, and not discern the Lord’s body—not duly and deeply consider, that these symbols point out the body and blood of our Lord Jesus Christ, which were offered up to God for him ; i. e., he may possibly not keep the eye of his faith upon the atonement, while he is using the symbols, and thus the sacred ordinance be no more to him than a common thing ; but does not he who rejects the symbols put it absolutely out of his power to celebrate the divine ordinance ? A man may rest in the letter, and not attain the spirit ; but can a man, who has it in his power to avail himself of the letter, and does not do it, consistently with the appointment of God, expect the spirit ? The letter may be without the spirit ; but can the spirit, in this case, be without the letter ? In other words, is not obedience to the literal meaning of our Lord’s words essential to the attainment of the spiritual blessings to which they refer ? And is it not as absurd to expect spiritual blessings without the use of the appointed means, as to expect to hear sounds and see objects without the medium of the sun and atmosphere ?

15. “I will not drink henceforth of this fruit of the

vine.”—These words seem to intimate no more than this: We shall not have another opportunity of eating this bread and drinking this wine together; as, in a few hours, my crucifixion shall take place.

16. “Until that day when I drink it new with you.”—q. d. I shall no more drink of the produce of the vine with you; but shall drink new wine—wine of a widely different nature from this,—a wine which the kingdom of God alone can afford. The term *new* in Scripture is often taken in this sense. So the *new* heaven, the *new* earth, the *new* covenant, the *new* man, mean a heaven, earth, covenant, man of a very different nature from the former. It was our Lord’s invariable custom to illustrate heavenly things by those of earth; and to make that which had last been the subject of conversation the means of doing it. Thus he uses wine here, of which they had lately drunk, and on which he had held the preceding discourse, to point out the supreme blessedness of the kingdom of God. But however pleasing and useful wine may be to the body, and how helpful soever, as an ordinance of God, it may be to the soul in the holy sacrament; yet the wine of the kingdom, the spiritual enjoyments at the right hand of God, procured by the sacrifice of Christ, will be infinitely more precious and useful. From what our Lord says here, we learn that the sacrament of his supper is a type of and a pledge to genuine Christians of the felicity they shall enjoy with Christ in the kingdom of glory.

17. “And when they had sung a hymn.”—ὑμνησαντες means probably no more than a kind of recitative reading or chanting. As to the hymn itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms cxiii., cxiv., cxv., cxvi., cxvii., and cxviii., termed by the Jews הלל *hallel*, from הללה *halleh-yah*, the first word in Psalm cxiii. These six Psalms

were always sung at every paschal solemnity : they sung the great Hillel on account of the five great benefits referred to in it ; viz., 1. The exodus from Egypt, Ps. cxiv. 1 : “ When Israel went out of Egypt,” &c. 2. The miraculous division of the Red Sea, ver. 3 : “ The sea saw it, and fled.” 3. The promulgation of the law, ver. 4 : “ The mountains skipped like lambs.” 4. The resurrection of the dead, Ps. cxvi. 9 : “ I will walk before the Lord in the land of the living.” 5. The passion of the Messiah, Ps. cxv. 1 : “ Not unto us, Lord, not unto us,” &c.

PART II.

HAVING thus minutely considered all the circumstances relating to this institution, and distinctly noted the manner in which our Lord and his disciples celebrated it, I come now,—

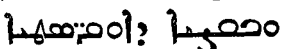
III. To consider the proper meaning of the different epithets given to this sacred ordinance in the Scriptures, and among the early Christians.

1. The most ancient, and perhaps the most universal, name by which this sacred rite has been distinguished is that of the **EUCCHARIST**. This certainly had its origin from our Lord’s first celebration of this holy mystery. For St. Luke and St. Paul both say, that when our Lord took bread, *ευχαριστησας*, “ having given thanks,” he divided it among them. And though *ευλογησας*, “ having blessed,” is the common reading (Matt. xxvi. 16), yet almost all the best MSS. hitherto discovered have the former and not the latter word. From this word, *Ευχαριστια*, the **EUCCHARIST** was formed ; which, among the primitive Christians, meant solemn thanksgiving to God for the many mercies received ; and particularly for those

conferred by the death of our blessed Lord. The following quotation from St. Chrysostom will show in what light this divine ordinance was viewed among the early Christians, and what they meant when they termed it *the Eucharist*: Δια ἑν τούτο καὶ τὰ φρικώδη μυστήρια καὶ πολλῆς γεμοντα τῆς σωτηρίας, τὰ καθ' ἑκάστην τελούμενα συναξίν, *Εὐχαριστία* καλεῖται, ὅτι πολλῶν ἐστὶν ἐν ἐργετημάτων ἀναμνήσεις, καὶ τὸ Κεφάλαιον τῆς τοῦ Θεοῦ προνοίας ἐνδείκνυται, καὶ διὰ πάντων παρασκευάζει εὐχαριστεῖν.—Homil. xxv. in Matth. See Suiceri Thesaur. in voc. *Εὐχαριστία*. “Besides this,” says he, “those tremendous mysteries, replenished with abundance of salvation, which we celebrate in every congregation, are called the Eucharist, because they are the memorial of many benefits, and point out the sum of God’s providence, and prepare us to give thanks in all things.”

From this we learn that the Eucharist among them, as representing the body and blood of Christ, was considered as the sum total of all that the prescience of God had been planning and executing for them, from the foundation of the world; that it was an exhibition of tremendous mysteries, such as the necessity of the incarnation and death of Jesus Christ, the mighty God, for the sins of the world; that in this sacrifice God had given us all possible blessings; and that therefore the Eucharist, by which these things were called to remembrance, is the means of replenishing faithful partakers with the plenitude of salvation, by which they are enabled to walk uprightly before God, and give him due thanks for his unspeakable gift.

This appellative was not only general in the Greek church, from whose language it had its origin, but it was also common in the Latin church; for among the western Christians and Latin Fathers, as early as the times of Cyprian and Tertullian, *Eucharistia* meant what we

term the Sacrament of the Lord's Supper. But what is more surprising, the term itself prevailed in the Oriental churches. Hence in Acts ii. 42, where it is said the apostles continued in *τη κλασει του αβρου*, "the breaking of bread," the Syriac Version, the oldest and purest extant, reads the place thus 

ubekatsia d'aukaristia, "and in the breaking of the Eucharist;" where the reader sees the Greek word introduced into a language with which it has no kind of affinity. This, as being the general name by which it was known through all the churches of God, and being perhaps the most expressive of its nature, design, and end, should still be retained in preference to any other.

2. LORD'S SUPPER. It does not appear that this name was anciently used to signify the Eucharist. As our Lord instituted the Sacrament after supper, both have been confounded; and through inadvertence, the Eucharist has been blended with this last supper, and called by way of emphasis, *The Lord's Supper*. In very early times, the Christians, in imitation of our Lord, held a supper before the Eucharist, which was termed *αγαπη*, or *love-feast*; and it is very likely that it is to this, and not to the Eucharist, that St. Paul refers, 1 Cor. xi. 20: but it appears also, that both the Lord's Supper and the Eucharist were celebrated by the primitive Christians at the same meeting, and thus they became confounded; and it is evident that St. Paul refers to both of these; and, from his manner of treating the subject, we are led to infer that they were celebrated at the same meeting, and were, as Dr. Waterland observes, different parts or acts of the same solemnity.

Though this name is now a pretty general appellative of the Eucharist, I cannot help thinking it a very improper one; and though the matter may appear of small

importance, I think, as it is not sufficiently designatory, it should be disused.

3. SACRIFICE, *Θυσία*. I have already produced some proofs from Justin Martyr, that the Eucharist was termed a sacrifice among the primitive Christians; and this they did, First, Because it took place of the paschal lamb, which all acknowledge to be an expiatory victim. Secondly, Because it represented the atonement made by the passion and death of Christ, for the sins of mankind. This notion of it has been greatly abused; for in the Romish church, the bare celebration of it has been held forth in the light of an expiatory sacrifice, so that all who received it were considered as having their sins thereby cancelled: and they still boast that no church but theirs enjoys the benefits of the Eucharist; because they alone believe it to be the very body and blood, humanity and divinity, of Jesus Christ, and consequently, an available offering and expiation for their sins. Thus they, most unhappily, put the signifier in the place of the thing signified; and resting in the shadow, they lose the substance, and do not discern the Lord's body. He that considers the Eucharist in this point of view, must necessarily attribute to bread and wine, that infinitely meritorious and atoning virtue which belongs to Jesus, as dying for our offences, and thus purging our sins by his own blood. From such an awful and destructive perversion of this divine institution, may God save them and preserve us!

Besides, it has already been proved, that in the Roman Catholic church the sacrament of the Lord's Supper is never really celebrated: they give not the cup, which is essential to the form and substance of the sacrament. See p. 58.

But though this ordinance should not be considered as a sacrifice, yet it should be well understood that it repre-

sents one. And that every communicant may derive all the profit from it which it is calculated to afford, he should partake of it in the spirit of sacrifice. As it represents a covenant sacrifice, in which the contracting parties mutually bind themselves to each other (God offering himself entirely, by and through Christ, not only to every true believer, but to every sincere penitent), the communicant should consider that, in return, and in order that the covenant may be thoroughly ratified, he must give up his body, soul, and spirit unto the Lord, as a reasonable, holy, and living sacrifice; firmly purposing to devote every power and faculty to glorify his Maker and Redeemer, as long as he shall have a being. He who is not fully determined to be wholly on the Lord's side, should not intermeddle with this sacred ordinance. We have already seen, p. 62, that in sacrificing, the pouring out of the blood of the covenant victim always implied the imprecation, that his blood who should first violate the conditions of the covenant, might be shed in like manner as that of the sacrifice. Hence that saying of St. Paul, 1 Cor. xi. 29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation, *κριμα*, *judgment* or *condemnation*, to himself;" i. e., he thereby forfeits his life according to the penal sanctions of the covenant, expressed by pouring the blood, which is the life of the victim. "For this cause," says the apostle, "many are weak and sickly among you, and many sleep;" some of you are dying, and others dead;—God having thus exacted the penalty of a broken covenant. Be faithful, therefore, to your God, and your soul shall live for ever.

4. BREAKING OF BREAD, *Κλασις του αρτου*. This I had long scrupled to admit as a legitimate appellative of the Eucharist, till I observed that the Syriac Version has rendered the passages, Acts ii. 42, xx. 7, instead of

breaking of *bread*, breaking the *Eucharist*. See what is observed on this subject, p. 72. I therefore suppose that this was a common name for this sacred rite during the apostolic age; but I think it was always used with a peculiar emphasis—breaking of *THE* bread, or breaking of *THAT* bread, *κλασις του αρτου*. That this appellative descended lower than the apostolic times, we learn from Ignatius' Epistle to the Ephesians, chap. xx., where, speaking of the Eucharist, he terms it *ένα αρτον κλωντες, ό εστι φαρμακον αθανασιας, καθαρτηριον, αλεξικακον* “breaking that one bread, which is the medicine of immortality, and the medicament which expels all evil;” and Tertullian, de Oratione, cap. xxiv., speaking of St. Paul breaking bread aboard the vessel (Acts xxvii. 35), says, *In navi coram omnibus Eucharistiam fecit*, “In the ship he celebrated the Eucharist, in the presence of them all.” It is very easy to discover how this appellative arose; for at the original institution, our Lord is said to have taken bread, and, having given thanks, he brake it; hence the whole act was termed the *BREAKING OF BREAD*. But this name, as not sufficiently expressive, seems soon to have given place to other terms, by which the nature and design of this institution were more forcibly expressed and better understood. It is evident, however, that a principal design of this name was to point out that unity and fellowship which these primitive disciples had among themselves, the highest proof of which in those eastern countries was, their frequently breaking bread, or eating with each other.

5. *COMMUNION, Κοινωνια*. In 1 Cor. x. 16, the Eucharist is called the “communion of the body and blood of Christ.” As the term *κοινωνια* signifies not only communion or fellowship, but also participation, it evidently signifies that the faithful partakers had thereby fellowship or communion with the Lord Jesus, being made partakers

of the benefits of his passion and death ; so that as truly as their bodies were made partakers of and were nourished by the bread and wine, so truly were their souls made partakers of the grace, mind, and Spirit of the Lord Jesus, and thus “they dwelt in God, and God in them ; were one with God, and God with them.”

Suicer observes in his *Thesaurus*, under the word *κοινωνια*, that this term meant communion or participation, in reference to the Eucharist (for it had besides, different meanings), for the following reasons. 1. Because of the union of the faithful with Christ, and with each other. 2. Because believers are thereby not only united to Christ, but are also made partakers of his kingdom. 3. Because, through this fellowship or communion, they are deemed worthy of partaking of all that appertains to Christ.

In the confession of faith of the Oriental churches, quoted by him, we find the following remarkable exposition of this communion or participation : *Ἡ ἁγία κοινωνια συμβολον της συσσωματωσεως και εγκεντρισεως ἡμων προς τον ενανθρωπησαντα υιον και Λογον του Θεου, δι' ἧς εγκεντρισεως δε λυτρουμεθα του αιωνιου θανατου της ριζης γαρ υγιαινουσης και αιθαλλουσης, ουκ εσθ' ὅπως μη και τους κλαδους συννυγιανειν ταυτη και συνθαλλειν διαπαντος.* vid. Suic. *Thesaur.*, voc. *κοινωνια*. “The holy communion is a symbol of our being incorporated and engrafted in the incarnated Son and word of God ; by which engrafting we are delivered from eternal death ; for while the root is sound and always flourishing, it is not possible that the branches united with it should not be sound and ever verdant.”

A two-fold communion is here pointed out. 1. Communion with Christ. 2. Communion with each other. For, 1. The branches, to continue flourishing, must have communion with the root, i. e., must be nourished by

those very juices imbibed by the root ; and 2, As the branches, being all equally partakers of the root, have their common support and verdure from it ; so believers, being all equally united to Christ, and deriving all their nourishment and support from him, stand in the same relation to each other, as the branches do in the same tree. This is the import of the following words of our blessed Lord : “I am the vine, ye are the branches.” “I pray for them that they may be one, even as thou, Father, art in me, and I in thee ; I in them, and thou in me, that they may be made perfect in one.”—John xvii. 21, 23.

6. SACRAMENT. Sometimes called the Holy Sacrament, and the Sacrament of the Lord's Supper. The reason and true meaning of this appellative being, I conceive, very little known, I shall endeavour to consider this subject more minutely than I have done in any of the preceding cases. Though this term, as applied to the Eucharist, is nowhere to be found in Scripture ; yet it appears to have been in use very early in the primitive church. The first time it is mentioned, probably in reference to this solemn act, is in the well-known epistle of Pliny the younger to the emperor Trajan. This very learned and eminent statesman was appointed by the emperor to the administration of affairs, in the province of Bithynia, a country of Natolia or Asia-Minor, bordering on the Euxine Sea, through different parts of whose vicinity the gospel had been preached by Paul and Silas, Acts xvi. 1, &c., and probably by others before them.

In this country, multitudes had been converted to the Lord, so that when Pliny came to the government of the province, he found that *multi omnis ætatis, omnis ordinis utriusque sexus etiam*, many of every age, rank, and sex had embraced the Christian religion ; for “the contagion

of this superstition," as he terms it, "was not confined to cities, but had diffused itself through all the neighbouring villages and country—*Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est.*" Finding the Christian cause rapidly gaining ground, and the temples almost entirely deserted, and the rites and ceremonies of heathenism abandoned—"desolata templa et sacra solemnia intermissa," he published a decree, by order of the emperor, forbidding the Christian assemblies on pain of death. The followers of Christ being hemmed in on every side by this state persecution, were obliged to relinquish their meetings very generally; so that those which were held were confined to the sabbath, and then only before day.

This subjected so many to accusation and consequent death, that the governor's heart began to relent; and he wrote to the emperor, proposing a number of questions for direction in this important business; transmitting to him, at the same time, the sum of all the charges that could be legally substantiated against the Christians. This most important piece of church history, so honourable to the followers of Christ, and disgraceful to their persecutors, and in which we find the first mention of Sacrament, is still extant in Pliny's epistles, lib. x., Epist. 97, vol. ii., p. 127, Edit. Bipont. 1789, 8vo. "*Affirmabant autem, hanc fuisse summam vel culpæ vel erroris, quod essent soliti stato die ante lucem convenire; carmenque Christo, quasi Deo, dicere secum invicem; seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis, morem sibi discedendi fuisse rursusque coeundi ad capiendum cibum, promiscuum tamen, et innoxium.* They affirmed that the *whole* of their fault or error was

this; that they were accustomed to meet together on a certain day (*stato die*, the sabbath) before daylight; and sing a hymn by turns (viz. a responsive song) to Christ as their God, and to bind themselves by a solemn oath (by a sacrament) not for any wicked purpose, but not to be guilty of theft, robbery, or adultery; not to violate their faith, nor to deny any deposit when called on to deliver it up: having done these things, it was their custom to separate, and afterwards to re-assemble to eat in common an inoffensive meal."

There is every reason to believe that Pliny refers here to the partaking of the Eucharist, and the solemn engagements they entered into with God when receiving the sacred ordinance, to depart from every appearance of evil, and render up in affectionate obedience their bodies, souls, and spirits to their Maker.

The word *sacramentum* properly means the military oath of fidelity and obedience to his general, which every Roman soldier was obliged to take. From this we may learn both the reason and meaning of the term sacrament, as applied to the Eucharist. Considering the various oppositions which the disciples of Christ might expect to meet with from the devil and his servants; and which they were expected to resist, continuing faithful even at the hazard of their lives; all that embraced the gospel were represented as enlisting themselves under the banner of Christ, whose faithful soldiers they promised to be. And as the Captain of their salvation was made perfect by sufferings, they were expected to follow him in the same path, loving not their lives even unto death. Now as in the holy Eucharist their obligations to their divine Leader were set before them in the most impressive and affecting point of view, they made this their covenant sacrifice an occasion of binding themselves afresh to their Lord, to fight manfully under his banner. Hence,

as there was a continual reference to the sacramentum, or military oath, the blessed ordinance itself appears to have been termed the sacrament, because in it they took the vows of the Lord upon them ; and as often as they celebrated this sacred ordinance, they ratified the covenant engagements which they had made at their baptism.

What was the matter, and what the precise words of this oath, is a subject of inquiry at once both curious and useful. The very form and matter of the oath are both preserved in Polybius ; and a careful view of them cannot fail to cast much light on the subject now under consideration. In *Histor.*, lib. vi., s. 1, where he is giving an account of the manner of raising, embodying, and enrolling the Roman troops, he observes, that when all the proper arrangements were made, and the different companies formed, the chiliarch or military tribune, selecting a proper person from all the rest, propounded the sacramentum, or oath of fidelity and obedience, who immediately swore as follows: *Η ΜΗΝ ΠΕΙΘΑΡΧΗΣΕΙΝ ΚΑΙ ΠΟΙΗΣΕΙΝ ΤΟ ΠΡΟΣΤΑΤΤΟΜΕΝΟΝ ὙΠΟ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΤΑ ΔΥΝΑΜΙΝ. Οἱ δὲ λοιποὶ πάντες ὁμνουνσι καθ' ἓνα προπορευόμενοι τοῦ τ' αὐτοῦ δὴλοντες ὅτι ποιήσουσι, πάντα καθάπερ ὁ πρῶτος*—"SUBMISSIVELY TO OBEY AND PERFORM WHATSOEVER IS COMMANDED BY THE OFFICERS, ACCORDING TO THE UTMOST OF HIS POWER. The rest, all coming forward one by one, take successively the same oath, that they would perform everything according to what the first had sworn." Vide *POLYB.*, à *Gronovio*, 8vo., *Amsterdam*, 1670, vol. i., p. 650. Here, then, is the meaning of the word sacrament, so frequently used in the primitive church, and still common among the major part of Christians, who acknowledge the divine obligation of the Eucharist ; and who break bread and drink wine in remembrance that Jesus Christ died

for them. He, therefore, who comes to this ordinance in the true primitive spirit, binds himself to God by the most solemn vow, that he will acknowledge him for his leader and director ; submit implicitly to his authority, perform his righteous commands, and exert the uttermost powers of his body and soul in the service of his Redeemer.

The word *sacramentum* I have often met with in ancient deeds, charters, &c., signifying an oath, especially when, in swearing, the person laid his hand on the Holy Gospels. The promise then made was considered a holy obligation, which he was bound, at all events, to perform. This was still in reference to the military oath mentioned above.

7. PASCIAL FEAST, PASSOVER. This was a very ancient title, and out of it many others of a similar import grew, such as God's Feast or Banquet, the Lord's Table, the Spiritual Passover, the Sacrificial Feast, &c. ; all of which seem to have had their origin in the consideration that the Eucharist succeeded to the passover, which was clearly founded on St. Paul's words, 1 Cor. v. 7, 8 : "Christ, our Passover, is sacrificed for us ; therefore let us keep the *feast*." Dr. Cudworth, who has written a very learned discourse on "The true Notion of the Lord's Supper," has fully proved, chap. i., "That it was a custom among the Jews and heathens to feast upon things sacrificed ; and that the custom of the Christians, in partaking of the body and blood of Christ once sacrificed upon the cross, in the Lord's Supper, is analogical hereunto." And he proves, in chap. ii., from Scripture and from Jewish authors, that "the passover was a true sacrifice ; and the paschal feast, a feast upon a sacrifice." And in chap. iv. he demonstrates, "That the Lord's Supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices both

in the Jewish religion and heathenish superstition." And concludes, in chap. v., "that the Lord's Supper is not a sacrifice, but a feast upon a sacrifice."

Dr. Cudworth properly divides the sacrifices under the law, into three kinds: "First, Such as were wholly offered to God, and burnt upon the altars, as the holocausts, or burnt-offerings, חֹלֶחַת *hloth*. Secondly, Such as the priests ate a part of, besides a part offered to God upon the altar; as the sin-offerings, חַטָּאת *chattath*, and the trespass-offerings, עֲשָׂה *ashem*. Thirdly, Such as the owners themselves had a part of, besides a part bestowed on the priests, and a portion offered to God; these were termed the שְׁלָמִים *shelamim*, or peace-offerings."

That the Gentiles feasted on the sacrifices offered to their gods, every one knows who has read the Greek and Roman classics; of this, the following proofs cannot be unacceptable to any intelligent reader. In Iliad. A. Homer describes a hecatomb sacrifice, which Agamemnon offered to Apollo by his priest Chryses, and a feast that immediately followed:

τοὶ δ' ὅκα θεῶ κλειτὴν ἑκατομβὴν
'Εξείης ἐστήσαν εὐδμητον περὶ βωμον.

Then, before the shrine
Magnificent, in order due they ranged
The noble hecatomb!

Ver. 447

Αὐτὰρ ἐπὶ ῥ' εὐξάντο, καὶ οὐλοχύτας προβαλοντο, κ. τ. λ.

and with meal
Sprinkling the victims, their retracted necks
First pierced, then flayed them.

Ver. 458.

Μηρὸν τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκαλύψαν, κ. τ. λ.

the thighs with fire consumed,
They gave to each his portion of the maw:
Then slashed the remnant, pierced it with the spits,
And, managing with culinary skill,
They roast; withdrew it from the spits again.

Their whole task thus accomplished, and the board
Set forth, they FEASTED, and were all sufficed.

Ver. 460—468.

In the second Iliad, Agamemnon offers an ox to Jupiter, and invites several of the Grecian captains to partake of it :

Αὐταρ ὁ βουν ἱερευσεν ἀναξ ἀνδρῶν Ἀγαμεμνων, κ. τ. λ.

But Agamemnon in his tent prepared,
For sacrifice to all-commanding Jove,
A fifth-year fatted ox, and to his FEAST
Summoned the noblest of the sons of Greece.

Il. B., ver. 403—431.

In Odyssey Γ., Nestor sacrifices an ox to Minerva, in behalf of Telemachus and his friends, on which they all afterwards feasted.

Αὐταρ ἐπε κατὰ μηρ' ἔκαη, καὶ σπλάγχν' ἐπασαντο, κ. τ. λ.

. The thighs consumed,
They ate th' interior part, then slicing them,
The remnant pierced, and held it to the fire.
The viands dressed, and from the spits withdrawn,
They sat to share the FEAST.

Odyss. Γ., ver. 461—471.

In the same book, the Pylians are represented sacrificing eighty-one black bulls to Neptune, at which were present 4,500 persons, who, having offered the thighs to their god, *feasted* on the entrails, and the rest of the flesh.

See Cowper's HOMER—Odyss. III., ver. 1, &c.

Plato, in his second book, De Legibus, acknowledges such feasts under the name of 'Εορται μετὰ θειον, "Feasts after divine worship."

Virgil refers to the same custom, Eclogue iii. ver. 77.

Cum faciam vitula, pro frugibus, ipse venito.

"When, instead of offering fruits, I shall sacrifice a heifer, come thou to the feast."

And thus in *Æneid*. viii., ver. 179, Evander entertains *Æneas*:

Tum lecti juvenes certatim, aræque sacerdos,
Viscera tosta ferunt taurorum—
Vescitur *Æneas* simul et Trojana juvenus,
Perpetui tergo bovis et lustralibus extis.

“Then chosen youths, and the priests, with great dispatch, heap on the altar the broiled intestines of bulls.—*Æneas*, and with him the Trojan youth, feast on the chine and hallowed viscera of an ox.”

The ancient Persians were accustomed to pour out the blood of the victims to their gods, and then feast on the flesh. And the ancient Arabians did the same in their camel feasts. And, as Dr. Cudworth properly observes, from this custom of the heathens of feasting upon sacrifices, arose that famous controversy among the primitive Christians (noticed in the New Testament), “whether it be lawful *εσθαι εν ειδωλοθυτα*, to eat things sacrificed to idols.” Indeed, this custom was so common among the ancient heathens, that he who made use of any flesh at his table, which had not been offered to the gods, was deemed a profane person. Hence the Greek proverb, *αθυτα εσθαι*, “to eat things which had not been sacrificed,” was used as a brand of a notoriously wicked man.

It has been already remarked, that the Eucharist may be considered as a fœderal rite, for in this light the ancient feasts upon sacrifices were generally understood; but, as this subject was but barely mentioned, and is of great importance to every communicant, I shall here consider it more extensively.

Dr. Cudworth, to whose excellent “Discourse on the true Nature of the Lord’s Supper,” the preceding pages are not a little indebted, has, in his sixth chapter, some excellent observations on this head. That the eating of God’s sacrifice was a fœderal rite between God and those

who offered it, he considers as proved from the custom of the ancients, and especially of the Orientals, who eat and drank together in order to ratify and confirm the covenants they had made.

Thus, when Isaac made a covenant with Abimelech, it is said, Gen. xxvi., "He made him, and those who were with him, a FEAST; and they did eat and drink, and rose up betimes in the morning, and SWARE to one another." When Laban made a covenant with Jacob, Gen. xxxi. 44, it is said, "They took stones and made a heap, and did EAT there upon the heap;" on which text Rab. Moses Bar Nachman, makes this sensible comment: "They did eat there a little upon the heap for a memorial; because it was the manner of those who enter into covenant to eat, both together, of the same bread, as a symbol of love and friendship." And Rab. Isaac Abarbanel confirms this: "It was," says he, "an ancient custom among them, that they who ate bread together should ever after be accounted for faithful brethren." In Josh. ix. 14, we are informed, that when the Gibeonites came to the men of Israel, and desired them to make a league with them, "The men of Israel took their victuals. and asked not counsel of the mouth of the Lord;" which Rabbi Kimchi thus expounds: "They took of their victuals, and ate with them by way of covenant." The consequence was, as the context informs us, "Joshua made peace with them, and made a league with them."

Fœderal rites, thus ratified and confirmed, were in general so sacredly observed, that Celsus, in his controversy with Origen, deems it an absolutely improbable thing, that Judas, who had eaten and drunk with his Lord and Master, could possibly betray him; and therefore rejects the whole account: Ὅτι, says he, *ανθρωπος μὲν ὁ κοινωνήσας τραπεζῇς οὐκ ἂν αὐτῷ ἐπιβουλευσείεν, πολλὰ*

πλεον ὁ Θεὸς συνευωχηθεὶς ουκ ἂν αὐτῷ ἐπιβουλος ἐγίνετο.

“For if no man who has partook of the table of another would ever lay snares for his friends, much less would he betray his God, who had been a partaker with him.” Origen, in his reply, is obliged to grant that this was a very uncommon case, yet that several instances had occurred in the histories both of the Greeks and Barbarians. From these examples, Dr. C. concludes, that the true origin of the word בְּרִית *berith*, which signifies a covenant, or any fœderal communion, is the root בָּרָה *barah*, he ate, because it was the constant custom of the Hebrews, and other Oriental nations, to establish covenants by eating and drinking together.

Nor was this the case among these nations only; all heathen antiquity abounds with instances of the same kind. They not only feasted on their sacrifices (see p. 195, &c.), but they concluded covenants and treaties of all sorts at these feasts; and as salt was the symbol of friendship, it was always used on such occasions, both among the Jews and among the heathens; hence God’s command, Lev. ii. 13, “Thou shalt not suffer the SALT of the COVENANT of thy God to be lacking; with all thine offerings thou shalt offer SALT.” So among the Greeks, Ἀλς καὶ τραπεζα, “salt and table,” were used proverbially to express friendship; and Ἀλς καὶ τραπεζαν παραβαίνειν, “to transgress the salt and table,” signified to violate the most sacred league of friendship. From these premises, Dr. Cudworth concludes, “As the legal sacrifices, with the feasts on those sacrifices, were FŒDERAL RITES between God and men; in like manner, I say, the Lord’s Supper, under the gospel, must needs be a FŒDERAL BANQUET between God and man, where, by eating and drinking at God’s own table, and of his meat, we are taken into a sacred covenant, and inviolable league of friendship with him.”

This is certainly true of every faithful communicant ; and much consolation may be derived from a proper consideration of the subject. If the covenant have been made according to the divine commandment (i. e., by lively faith in Christ, the real fœderal sacrifice), on God's part it is ever inviolate. Let him, therefore, who has thus entered into the Lord's covenant, continue stedfast and immoveable, always abounding in the work of the Lord ; then, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus our Lord." Amen.

I cannot deny myself the pleasure of laying the substance of Dr. Cudworth's "Demonstration, that the Lord's Supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices, both in the Jewish religion and heathenish superstition ;" which he proves from a passage in Scripture, 1 Cor. x., where all these three are compared together, and made exact parallels to each other.

Verse 14 : Wherefore, my dearly beloved, flee from idolatry.

Ver. 15 : I speak as to wise men : judge ye what I say.

Ver. 16 : The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ?

Ver. 18 : Behold Israel after the flesh ; are not they which eat of the sacrifices partakers of the altar ?

Ver. 20 : But I say that the things which the Gentiles sacrifice, they sacrifice to devils (*δαίμονις*, demons), and not to God ; and I would not that ye should have

fellowship with devils (*καινωνουσ των δαιμονιων γινεσθαι*, that ye should be participators with demons).

Ver. 21 : Ye cannot drink the cup of the Lord, and the cup of devils (*δαιμονιων*, demons); ye cannot be partakers of the Lord's table, and of the table of devils (*δαιμονιων*, demons).

In these passages the design of the apostle is to convince the Corinthians of the unlawfulness of eating things sacrificed to idols; and he does this by showing that though an idol is nothing in the world, and things sacrificed to idols physically nothing, as differing from other meats, yet morally and circumstantially to eat of things sacrificed to idols, in the idol's temple, was to consent to the sacrifices, and to be guilty of them.

This he illustrates *first*, from a parallel rite in the Christian religion; where the eating and drinking of bread and wine in the Eucharist, as representing the body and blood of Christ, offered to God upon the cross for us, is a real communication in his death and sacrifice. Ver. 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Secondly. From another parallel of the same rite among the Jews, where they who ate were always accounted partakers of the altar, that is, of the sacrifice offered on the altar. "Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?"—ver. 18.

Therefore, as to eat the symbols of the body and blood of Christ in the Eucharist, is to partake of his sacrifice offered up to God for us; and as to eat of the Jewish sacrifices under the law, was to partake in the legal sacrifices themselves; so, to eat of things offered up in

sacrifice to idols, was to be partakers of the idol sacrifices, and therefore was unlawful; for the things which the Gentiles sacrifice they sacrifice to DEVILS; but Christ's body and blood were offered up in sacrifice to GOD, and therefore they could not partake of both together, the sacrifice of the true God, and the sacrifice of devils.

St. Paul's argument here must necessarily suppose a perfect analogy between these three, and that they are all parallels to each other, or else it has no force. Therefore I conclude that the Lord's Supper is the same among Christians in respect of the Christian sacrifice, as the Jewish feasts or sacrifices were among them, and the feasts upon idol sacrifices were among the Gentiles; and, consequently, that the Eucharist is *epulum sacrificiale*, or *epulum ex oblatis*, that is, a feast upon a sacrifice. Q. E. D.—“True Notion of the Lord's Supper,” fourth edition, p. 26.

Having thus sufficiently shown that the Eucharist is properly a *feast upon a sacrifice*, and a *federal rite*, I shall now consider it particularly in the light of a FEAST.

Aulus Gellius (NOCTES ATTICÆ, lib. xiii., c. 11, Edit. Bipont. vol. ii., p. 60) informs us, that Marcus Varro wrote a treatise, entitled *Quid vesper scrus rehat?* “What may the close of the day produce?” in which he speaks of FEASTS, the proper number and quality of GUESTS, and the custom and management of the ENTERTAINMENT itself.

A feast, says he, omnibus suis numeris absolutum est, is just what it should be, when made up of these four circumstances. 1. Si belli homunculi collecti sunt. 2. Si locus electus. 3. Si tempus lectum. 4. Si apparatus non neglectus.

1. If there be decent respectable *persons*.
2. A convenient and proper *place*.
3. A suitable *time*. And,

4. Proper *cheer* and *accommodations*.

I shall take these things in order, and apply them to a proper celebration of the Eucharist, considered in the light of a religious FEAST.

1. Decent respectable *persons*. If ever attention should be paid to this point, it is when God provides the entertainment, and condescends to sit down with the guests. St. Paul has taken up the subject in a particular manner, 1 Cor. xi. 27, &c., and it is highly necessary that we should weigh his important advice.

He asserts, ver. 27, "Whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of Christ." From this we learn, that improper communicants are in a very awful state. These may be divided into two classes, the *inconsiderate*, and *ungodly*. Of the former class, there are multitudes among the different societies of Christians. They know not the Lord, and discern not the operation of his hands; hence they go to the Lord's table from a mere sense of duty or propriety, without considering what the sacred elements represent; and without feeling any hunger after the bread that endureth unto eternal life. These really profane the ordinance, either by not devoting it to the end of its institution, or by perverting that end. Among these may probably be ranked those who believe not in the vicarious sufferings and death of the blessed Redeemer. They also receive the Lord's Supper, but they do it as a testimony of respect and friendly remembrance—these do not discern the Lord's body; do not see that this bread represents his body which was broken for them, and his blood which was spilt for the remission of sins. Their celebration of this ordinance is an absolute profanation of it, forasmuch as they do it to another purpose than that for which Christ instituted it. It was a maxim among the rabbins, "that if the paschal lamb were slain in its own

name, and the blood sprinkled as that of another sacrifice, the whole was polluted." Or, "if the offerer changed his intention during the solemnity, and in the purpose of his mind changed the sacrifice, it was polluted." See MISHNA, Tract. *Pesachim*. This was doubtless true of the passover, and no less so of the antitype, for in Christ crucified, a greater than the paschal lamb was present. If the blessed God have instituted this solemnity to bring to remembrance the death of Christ as a sacrifice for sin, and a person, calling himself a Christian, come forward to the sacred feast with a creed determined against this scriptural, and indeed only religious, use of it, does he not in heart change the sacrifice? Are not the crucifixion of the body, and the spilling of the blood, perverted from their grand purpose, and the awful solemnity polluted in his hands? He pretends to remember Christ crucified, but he commemorates the sprinkling of his blood, not as an atonement for sin, but "as a necessary consequence of Jewish malice, and of the unshaken integrity of the founder of Christianity, who, to convince the world that he was sincere, and that his doctrines were all true, submitted to a painful and ignominious death!" Is not this eating and drinking unworthily? Can such persons have ever carefully examined the book of God, relative to this matter? If they have not, they are greatly to be pitied; and greatly to be blamed if they have, and still refuse to acknowledge him who died for them—their case then is peculiarly deplorable.

Of the *ungodly*, as comprehending transgressors of all descriptions, little need be said in proof of their unworthiness. Such, coming to the table of the Lord, eat and drink their own condemnation, as they profess, by this religious act, to acknowledge the virtue of that blood which cleanseth from all unrighteousness, while themselves are slaves of sin. Those who sin against the only

remedy, must perish ; and it is their condemnation, that God had provided a ransom for their souls, but they refused to accept it, and preferred the bondage of sin to the liberty of the gospel. None such should ever be permitted to approach the table of the Lord ; if they, through that gross ignorance which is the closely-wedded companion of profligacy, are intent on their own destruction, let the ministers of God see that the ordinance be not profaned by the admission of such disreputable and iniquitous guests. In many Christian churches there is a deplorable want of attention to this circumstance ; professor and profane are often permitted to approach the sacred ordinance together ; in consequence of which the sincere followers of God are wounded, the weak stumbled, and the influences of the Spirit of God restrained. For can it be expected that God will manifest his approbation, when the pale of his sanctuary is broken down, and the beasts of the forest introduced into the holy of holies ? The evils consequent on this cannot be calculated ; and these are justly chargeable to the account of those who have the management of this sacred ordinance. No man should be permitted to approach the table, who is not known to be a steady, consistent character, or a thorough penitent. If there be an indiscriminate admission, there must be unworthy communicants, who, instead of receiving the cup of salvation, will wring out the dregs of the cup of trembling ; for we may rest assured that this ordinance is no indifferent thing : every soul that approaches it will either receive good or evil from it ; he will retire a better or a worse man ; he will have an increase either of the Spirit of Christ or of Judas ; on him the Lord will graciously smile, or judicially frown.

It may be here asked, “ Who then should approach this awful ordinance ? ” I answer, Every believer in

Christ Jesus, who is saved from his sins, has a right to come. Such are of the family of God; and this bread belongs to the children. On this there can be but one opinion. 2ndly. Every genuine penitent is invited to come, and consequently has a right, because he needs the atoning blood, and by this ordinance, the blood shed for the remission of sins is expressively represented. "But I am not worthy." And who is? There is not a saint upon earth, nor an archangel in heaven, who is worthy to sit down at the table of the Lord. "But does not the apostle intimate that none but the worthy should partake of it?" No. He has said nothing of the kind: he solemnly reprehends those who eat and drink *unworthily*, and consequently approves of those who partake *worthily*; but there is an essential difference between eating and drinking worthily, and being worthy thus to eat and drink. He eats and drinks unworthily who does not discern the Lord's body, i. e., who does not consider that this bread represents his body, which in a sacrificial way was broken for him; and this cup, his "blood which was poured out for the multitudes for the remission of sins." The genuine believer receives the Lord's Supper in remembrance of the atonement which he has received, and of the blood which he expects is to cleanse him from all unrighteousness; or to keep him clean, if that change have already taken place in his soul. The penitent should receive it in reference to the atonement which he needs, and without which he knows he must perish everlastingly. Thus, none are excluded but the impenitent, the transgressor, and the profane. BELIEVERS, however weak, have a right to come; and the strongest in faith need the grace of this ordinance. Penitents should come, as all the promises of pardon mentioned in the Bible are made to such; and he that is athirst may take of the water of life freely. None is worthy of the entertain-

ment (though all these will partake of it worthily); but it is freely provided by him who is the Lamb of God, who was slain for us, and is worthy to receive glory and majesty, dominion and power, for ever and ever.

In the same tract of Varro mentioned above, he says, that in a feast well constituted "*convivarum numerum incipere oportere à Gratiarum numero, et progredi ad Musarum,*" we should begin with the Graces, and end with the Muses; by which he did not merely mean, as Gellius says, that in a feast there should never be fewer than three, never more than nine; but that every feast should be commenced with order, decency, and gracefulness, and should terminate in the increase of social affection, and the general happiness of the guests. All those who come to this gospel feast, should come in that spirit in which they may expect to meet and please their God; have thereby their brotherly love increased, and their happiness in God considerably augmented. It is in reference to this point (the increase of brotherly affection and communion with God) that the apostle says, 1 Cor. v. 7, 8, to the contentious and unloving Christians at Corinth, among whom were dissensions and schisms, "Purge out the old leaven, that ye may be a new and unleavened lump; for even Christ, our passover, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." We have already seen with what care the ancient Jews purged their houses of leaven, and what pains they took to have themselves, their houses, and their utensils pure. This they did by the express command of God, Exod. xxiii. 18, who meant thereby, not merely their removing all fermented substances from their houses, but, as the apostle properly observes, the leaven of malice

and wickedness from their hearts ; without which they could neither love one another, nor in any respect please God. Hence the Church of England very properly requires, in all her communicants, that they should “steadfastly purpose to lead a new life, have a lively faith in God’s mercy through Christ, and be in charity with all men.” This is indeed purging out the old leaven, that the lump may be entirely new and pure.

2. *Locus electus*—A proper and convenient PLACE.

From the beginning God has appointed a place where he chose to register his name ; and this was necessary, in the infancy of revelation, that a proper uniformity might be observed in the divine worship, and idolatry be prevented. And although we know that God has not confined himself to temples made by hands, yet he does condescend to dwell among men in such places as are set apart for his worship, and are consecrated to his name. Hence, the place of public worship must be the most proper for this and every sacred ordinance. Hither men come to wait upon their God ; and in the sanctuary his power and glory are often shown forth. As the house is the house of God, on entering under the roof a sacred awe, exceedingly helpful to the spirit of true devotion, is generally felt. Whatever we see and hear calls to our mind different religious acts ; and as nothing in the place has been devoted to common or secular uses, every association of ideas relative to what we see and hear only serves to deepen each serious impression, and excite the soul to the due performance of the different parts of divine worship.

Those who have pleaded that every place is equally proper for the worship of God, because he fills the heavens and the earth, have not considered the powerful influence of association on the mind of man. Let a man only see, where he worships, a series of objects which he

everywhere meets with in common life, and he will find it difficult to maintain the spirit of devotion. I grant that, in the beginning of the kingdom of Christ, the first converts were obliged to worship in private houses, and even in such the Holy Eucharist was celebrated, Acts ii. 46; and in every age since that time, many excellent Christians have been obliged to use even the meanest dwellings for the purposes of religious worship: but where buildings consecrated solely to the service of God can be had, these alone should be used; and therefore the house of God, whether it be church or chapel, ceremonially consecrated or unconsecrated, should be preferred to all others. And here I hope I may, without offence, say one word, that it is not a ceremonial consecration of a place to God that can make it peculiarly proper for his worship; but the setting the place apart, whether with or without a ceremony, for prayer, praise, preaching, and the administration of baptism and the Lord's Supper. By this means it becomes properly the house of God, because solely set apart for religious purposes. The lax teaching that has said, every place is equally proper, has brought about with thousands that laxity of practice which leads them to abandon every place of worship, and every ordinance of God. Innovation is endless; and when it takes place in the worship of God, it seldom stops till it destroys both the form and power of religion. The private house is ever proper for family worship, and for public worship also, when no place set apart for the purposes of religion can be had; for in ancient times many of the disciples of Christ had a church in their houses (see Rom. xvi. 5, Philem. 2), and in these God manifested his power, and showed forth his glory, as he had done in the sanctuary: but I would simply state, that such dwellings should not be preferred, when, by order of the state, or the consent of any religious people,

a place is set apart for the purposes of divine worship. Thus much may suffice concerning the *locus electus* of Varro, as far as it can be applied for the illustration of the present subject.

3. *Tempus lectum*—A suitable TIME.

How often in the year, and at what time of the day, the Eucharist should be celebrated, are questions to which considerable importance has been attached. How often the first Christians received the holy sacrament, cannot be exactly ascertained. In Acts ii. 42 it is said, that "they continued steadfastly in the apostle's doctrine and fellowship, and in BREAKING OF BREAD;" and in ver. 46, "they continued DAILY in BREAKING BREAD from house to house." We have already seen that the forty-second verse probably refers to the Eucharist: of the latter, this is not so obvious. However, some have supposed from this passage, that the holy sacrament was celebrated every day in one or other of the Christians' houses, and that therefore the Eucharist was the daily bread of the first Christians. And there is some reason to think that this was the case at a very early period of the Christian church; for Eusebius, *Demonstr. Evangel.*, lib. i., says they commemorated the body and blood of Christ *οσημεραι*, *daily*. And it is very likely that many understood our Lord's command in so general a sense, that, whenever they brake bread, they did it in a sacramental remembrance of him. If this were really the case, and it is not improbable, it did not long continue so, as it soon became a set ordinance, and was not associated with any other meal; though, at a very early period, a love-feast often preceded it. From Justin Martyr and others we learn that it was celebrated at the conclusion of public worship, sometimes in the morning, and sometimes in the evening; and both Pliny and Tertullian speak of its being celebrated before day-light.

So that it does not appear that any particular part of the day was, at any time, deemed exclusively proper.

As the Lord's-day is devoted to public worship, that day, above all others, must be the most proper for the celebration of this ordinance ; for the heart is then better prepared to wait on God without distraction, worldly business being then laid aside ; and consequently, the mind is more free to enter into a consideration of such important mysteries. And as the Lord's-day is the most proper among the days, so the morning of that day is the most favourable time on which to celebrate this sacred ordinance. Towards the close of the day a man may be comparatively indisposed towards a profitable commemoration of the passion of our Lord, by the fatigue attendant on the different religious duties performed during its course ; which, exhausting the animal powers, renders the mind incapable of such sublime and pathetic acts of devotion as certainly belong to a due performance of the last command of our blessed Lord. But no rule can be given in this case, which will not admit of exceptions ; and it must be left to those whose business it is to conduct the worship of God, to determine, in several cases, what is the most proper time, as well as which is the most proper place.

With respect to the frequency of celebrating this divine ordinance, it may be observed, in general, that a medium between seldom and frequently should prevail. Some have received it daily, others weekly, some once in the month, others once per quarter, and some only once in the year. There is surely a proper medium between the first and last of these extremes. Few are so spiritually minded as to be able to discern the Lord's body in a daily, or even weekly, use of the sacrament. Those who receive it only once in the year cannot sufficiently feel the weight of the divine command. The

intervals between the times of celebration are so long, that it is almost impossible to keep up the commemoration of the great facts shadowed forth by this ordinance. On the other hand, those who take it daily, or once in the week, become too much familiarized with it, properly to respect its nature and design. I believe it will be found, that those who are thus frequently at the Lord's Supper do not in general excel in deep and serious godliness. Were I permitted to advise in this case, I would say, let every proper communicant receive the holy sacrament once every month. Once a year, or once in the quarter, is too seldom; once a day, or once in the week, is too frequent: once in the month, or once in six weeks, is the proper mean.

But what can we think of those who call themselves Christians, and very seldom or never are found at the Lord's table? They are either despisers or neglecters of the words and command of their dying Lord, and are unworthy of the benefits resulting from a due observance of this divine ordinance. If the omission of a prescribed duty be a sin against God (and who dares deny it?), then these are sinners against their own souls. Many, comparatively sincere, are detained in the back-ground of Christian experience on this very account; and many whole churches labour under the divine displeasure, because of the general neglect of this ordinance among their members. Every soul, who wishes not to abjure his right to the benefits of Christ's passion and death, should make it a point with God and his conscience to partake of this ordinance, if not twelve times, at least four or six times in the year; and continue thus to show forth the Lord's death till he come.

We have already seen that the Eucharist succeeded to the passover, and have proved that the passover was intended to typify and point out this new covenant rite:

the same authority that made it the bounden duty of every Israelite to keep the passover, has made it the duty of every Christian to receive the sacrament of the Lord's Supper. Who has not read (Numb. ix. 13), "The man that is clean, and is not on a journey, and forbeareth to keep the passover, even the same shall be cut off from the people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin." Can anything be more solemn than this? The paschal lamb was an expiatory victim; he who offered it to God by faith was received into the divine favour, and had his sins remitted in virtue of that atonement represented by the paschal lamb. He who did not keep the passover bore his own sin; he offered no sacrifice, therefore his sins were not remitted. He who does not receive the holy sacrament, in reference to the atonement made by the passion and death of Christ, shall also bear his own sin. Let no soul trifle here: if a man believe that the due observance of this ordinance is divinely authorized, he cannot refrain from its celebration, and be guiltless.

To multiply arguments in reference to the same subject, would, I apprehend, be absolutely needless. All who truly fear God, and whose minds are not incurably warped by their peculiar creed, will feel it their highest duty and interest to fulfil every command of Christ: and will particularly rejoice in the opportunity, as often as it shall occur, of eating of this bread, and drinking of this cup, in remembrance that Christ Jesus died for them.

4. *Apparatus non neglectus*—Proper CHEER and ACCOMMODATIONS.

After what has been said in order to prove, that the sacrament of the Lord's Supper represents a feast upon a sacrifice; and that this sacrifice is no less than the body of our Lord Jesus Christ, which has been broken

for us, and the blood of the new covenant sacrifice which has been shed for us; there is no need to attempt to prove, that the provision which God has made for the entertainment of his guests is of the most exalted and excellent kind; and that every person may think himself highly favoured indeed, who, with proper dispositions, is permitted to sit down at the table of the Lord. In order, therefore, that each may feel himself thus honoured and privileged, it is of vast importance that the symbols of this sacrifice speak, as much as possible, to the heart, through the medium of the senses. Hence, the bread used should be the purest and best that can possibly be procured, and the wine should be of the same quality; that, as far as possible, the eye, the taste, and the smell may be pleasingly gratified. What a most unfavourable impression must stale or bitter bread, acid or vapid wine, make upon the mind! Are these fit symbols of this most precious sacrifice? Would we have at our own tables, even on ordinary times, such abominable aliments as those sometimes laid on the Lord's table? Churchwardens, and superintendents of this ordinance in general, should take good heed, that not only everything be done decently and in order, but that the elements be of the most excellent kind. If a man's senses be either insulted or tortured by what is recommended to him as a mean of salvation, is it likely that his mind will so co-operate with the ordinance as to derive spiritual good from it? Certainly not. In such a case, he may attend the ordinance as a duty, and take up the performance as a cross; but it will be impossible for him to derive real benefit from it. Besides, a sensible, conscientious man must be disgusted with the slovenly and criminally-negligent manner in which this sacred ordinance is celebrated. The passover, it is true, was to be eaten by the Jews with bitter herbs, in remembrance

of their former bondage ; but the sacrament of the Lord's Supper is a commemoration of the most glorious and auspicious event that ever took place since God laid the foundation of the universe. It is, in a word, a synopsis, or general view, of all that is called the glad tidings of salvation, through the incarnation, passion, death, resurrection, ascension, and intercession of Jesus Christ, the world's Saviour, and the sinner's Friend. In the primitive church, it was always esteemed a FEAST, and never accompanied with any act of mortification. Those who think this circumstance is unworthy of serious regard, show thereby how little they know of human nature ; and how apt some are to affect to be wise above what is written, and to fancy themselves above that which is, in reality, above them. Let, therefore, not only the elements, but the whole apparatus, and even the mode of administering, be such as shall meet and please all the senses, and, through their medium, affect and edify the soul. With such helps, under the influence of the blessed Spirit, devotion must be raised, the flame of pure gratitude kindled, the hungry soul fed, and believers built up on their most holy faith.

But has not every private Christian a right to administer this sacred ordinance ? In a pamphlet not long ago published, a good mistaken man says, " Any sincere Christian has a right to administer the Lord's Supper to himself or to others." Where is this written in the annals of the church of Christ ? Nowhere. Nor was there ever any decent, regular sect of Christians that acted so. The accredited minister, the man who was set apart according to the custom of his community, was the only person who was ever conceived to have a right to administer this ordinance ; as he alone could judge of the persons who were proper to be admitted. Where private persons have assumed this important

function, they have brought the ordinance of God into contempt ; and they, and their deluded partisans, have generally ended in confusion and apostasy. Wherever there is a religious people, who have their regular accredited ministers, they, and they only, should administer this ordinance. No private individual, no man who has not authority from some particular branch of the church of God, through the proper officers whose business it is to watch over and feed the flock of Christ, should dare to take upon himself such an awful and responsible function. The self-appointed man in this ordinance is an intruder into the sacred fold ; is the parent of indecency and disorder ; and will have a solemn account to render to God for disturbing the peace of a Christian society, and leading the simple astray from the paths of their companions. We may safely state that nothing like this was ever allowed or practised in the primitive church ; and the doctrine of the pamphlet on this point, to which I have already referred, is a doctrine replete with mischief, and totally unsupported by God's word, or the practice of the purest ages of Christianity.

But the inquiry is of great importance, " Who are they who should administer this sacred ordinance ?" I answer,—every minister of Jesus Christ ; for every man who is called to preach the gospel is called to feed the flock of God. If a man who professes to preach the gospel can prove that he has no authority to administer the sacrament of the Lord's Supper, I can prove to him that he has no authority to preach ; for how can he bear proper testimony to the atonement, who cannot legitimately use the sacred symbols which best represent it ? But this is both an idle and foolish conceit ; for he who is called to preach the gospel, is called to administer all the ordinances of the church of Christ. But it has been further asked, " May not any truly Christian man

or woman deliver the sacred elements to others after consecration?" I answer, The ministers of the gospel, alone, should dispense the symbols of the body and blood of Christ; every truly religious person will feel it much more edifying to receive this bread and wine from the hands of his pastor than from any member of the church, how holy soever he may be. The minister alone consecrated the elements in all periods of the Christian church, though sometimes the deacons delivered them to the people: but even this was far from being a common case; for, in general, the minister not only consecrated, but delivered the elements to each communicant.

I shall not dispute here about the manner in which a man may be appointed to officiate in any branch of the church of God. The pure church of Christ exists exclusively nowhere. It lives in its universality in the various congregations and societies which profess the gospel of the Son of God; therefore, I contend not here for this or that mode of ordination. But I contend that the man alone who is appointed to minister in holy things according to the regular usages of that church of God to which he belongs, has a right to attempt to preach God's holy word, and to administer his sacraments.

"Let all things," says the apostle, "be done decently and in order;" this command should be felt in its most extensive sense in everything relative to this ordinance. To cut off all occasion of offence, and to make every part of the ordinance edifying and salutary, every minister should take care that his whole deportment be grave, and all his words solemn and impressive; not only the sacred elements should be of the purest and best quality, but also the holy vessels, of whatever metal, perfectly clean, and decently arranged on the table. The communicants, in receiving the bread and wine, should not be hurried, so as to endanger their dropping the one

or spilling the other, as accidents of this kind have been of dreadful consequence to some weak minds. The pieces of bread should be of a convenient size, not too small (which is frequently the case), as it is then impossible to take them readily out of the hands of the minister. No communicant should receive with a glove on; this is indecent, not to say irreverent. Perhaps the best way of receiving the bread is to open the hand, and let the minister lay it upon the palm, whence it may be taken by the communicant with readiness and ease.

As to the posture in which it is received, little need be said, as the subject is of no great importance. Our Lord and his disciples certainly took it in a reclining posture, as this was the Jewish custom at meals; and where there are only ten or twelve communicants, the reclining mode, though contrary to the custom of all western countries, may be literally and innocently copied; but where there are from 500 to 1000 communicants, this would be impracticable. There is no evidence in the sacred text that they stood with their staves in their hands, and their loins girded, as the ancient Israelites did at their first celebration of the passover; the reverse seems indicated in the accounts given by the evangelists, as they particularly assert that he sat down or reclined, *ανακειτο*, with his disciples. Some choose to sit, as at their ordinary meals: when this is a custom among a whole religious sect, no man is authorized to blame it; provided it can be done in a proper spirit of devotion, it may be as profitably received in that as in any other way. In the primitive church it was generally received standing, and always so on the Lord's-day, and in the interim between Easter and Whitsuntide, as on those times it was deemed unlawful to kneel in any part of divine worship. In the church of Rome, and in the church of England, all the communicants receive kneeling: the

former kneel, because they worship the consecrated wafer ; the latter, who reject this sentiment with abhorrence, nevertheless kneel, the better to express submission to the divine authority, and a deep sense of their unworthiness. The posture itself of kneeling, it must be confessed, is well calculated to excite and impress such sentiments ; and perhaps, upon the whole, is preferable to all others. It is, however, a matter of comparatively small moment, and should never be the cause of dissension among religious people ; only, in every church and congregation, for the sake of order and uniformity, all should sit, or all should kneel. Let the former consider that they sit not at a common meal ; and let the latter reflect that they are bowed before that God who searches the heart. The words used in consecration should, undoubtedly, be taken from the Sacred Scriptures ; and the form used in the Church of England is, beyond all controversy, the best of its kind. Nothing can be more devout, more solemn, more impressive than this. The passages of Scripture suitable to the occasion are here well chosen, and are connected with remarks, observations, petitions, and ejaculations, that at once breathe the most pure and sublime spirit of devotion. No truly godly man can use this form without deriving the highest spiritual advantages from it. This is my opinion, but I leave others to follow their peculiar customs.

From the great respect that was paid to this ordinance in ancient times, it is sufficiently evident that uncommon influences of the Spirit of God accompanied the celebration of it. Hence those epithets applied to it by St. Ignatius, in his Epistle to the Ephesians, “ Brethren, stand fast in the faith of Jesus Christ,—in his passion and resurrection ; BREAKING that one BREAD which is the medicine of immortality, the antidote against death, and the means of living in God by Christ Jesus ;

the medicament that expels all evil." In those times, the communicants discerned the Lord's body ; they perceived that it represented the sacrifice which was offered for them, and pointed out the Lamb, newly slain, before the throne ; they partook of it, therefore, with strong faith in the atoning efficacy of the death of Christ, which they had thus represented, at once, both to the eyes of their body and those of their mind ; and the natural consequence was, that the glory of God filled the place where they sat, and the souls that worshipped in it. Those were the "days of the Son of Man," and might be again amply realized, were the Holy Eucharist rightly administered and scripturally received.

In the apparatus of this feast a contribution for the support of the poor should never be neglected. This was a custom religiously observed from the very remotest antiquity of the Christian era. This is the only way we have of giving a substantial form to our gratitude, and rendering it palpable. The poor, and especially the pious poor, are the proper representatives of him, who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich." He, then, who hath pity on the poor, lendeth to the Lord. Let no man appear at this ordinance empty-handed ; and let every man give as God has prospered him.

It might be deemed necessary by some, that, at the close of such a discourse, proper directions should be given how to receive profitably, and how to behave before and after communicating. But this is so generally well provided for in the sermons commonly preached on such occasions, and by books of devotion, that it may well be dispensed with here. Besides, much may be collected from the preceding pages themselves, the grand object of which is to teach men how to discern the Lord's body in

this holy institution ; and they that do so cannot use it unprofitably.

IV It may be just necessary to state a few reasons for frequenting the table of the Lord, and profiting by this ordinance, which either have not been previously mentioned, or not in a manner sufficiently pointed to insure their effect.

1. Jesus Christ has commanded his disciples to do this in remembrance of him ; and, were there no other reason, this certainly must be deemed sufficient by all those who respect his authority as their teacher and judge. “ He who breaks one of the least of his commandments (and certainly this is not one of the least of them), and teaches others (either by precept or example) so to do, shall be called least in the kingdom of heaven.” What an awful reproof must this be to those who either systematically reject, or habitually neglect, this holy ordinance !

2. As the oft-repeated sacrifices in the Jewish church, and particularly the passover, were intended to point out the Son of God till he came ; so, it appears, our blessed Lord designed that the Eucharist should be a principal mean of keeping in remembrance his passion and death ; and thus show forth him who has died for our offences, as the others did him who, in the fulness of time, should die.

I believe it will be generally found, that those who habitually neglect this ordinance seldom attach much consequence to the doctrine of the atonement, and those kindred doctrines essentially connected with it.

Though I am far from supposing that the Holy Eucharist is itself a sacrifice, which is a most gross error in the Romish church ; yet I am as fully convinced that it can

never be scripturally and effectually celebrated by any but those who consider it as representing a sacrifice, even that of the life of our blessed Lord, the only available sacrifice for sin ; and that the Eucharist is the only ordinance, instituted by divine appointment among men, in which anything of the ancient sacrificial forms yet remains ; and that this, in its form, and in the manner of its administration, partakes so much of the ancient expiatory offerings, literally considered, and so much of the spirit and design of those offerings, as ever to render it the most lively exhibition both of the sign and the thing signified ; and consequently, a rite the most wisely calculated to show forth the death of the Son of God, till he shall come to judge the quick and the dead.

3. As it is the duty of every Christian to receive the Holy Eucharist, so it is the duty of every Christian minister to see that the people of God neither neglect nor lose sight of this ordinance. They should not only strongly inculcate the duty of frequently communicating, but they should lead them to those green pastures, and deliver to them the sacred symbols. How can any ministers answer it to God, who preach from year to year without once administering the Lord's Supper ? This is a sinful innovation of modern times ; the ancient church of God knew nothing of this, nor of the no less flagrant absurdity of obliging genuine Christian converts to go to strange communions to receive the symbols of their Lord's sacrifice, refusing, either through voluntary humility, or a base man-pleasing disposition, to administer to those who have been gathered out of the corruption that is in the world, an ordinance by which they may be most blessedly built up on their most holy faith. How such ministers can answer for this to God, I cannot tell ; but to such, " the hungry sheep look up, and are not fed !"

4. But there is another reason why this duty should be considered as imperiously binding on every Christian soul. It is a standing and inexpugnable proof of the authenticity of the Christian religion. An able writer of our own country has observed, that a matter of fact, however remote, is rendered incontestable by the following criteria: "1, That the matter of fact be such as men's senses, their eyes and ears, may be judges of. 2, That it be done publicly. 3, That both public monuments be kept up in memory of it, and some outward actions be performed. 4, That such monuments, and such actions or observances, be instituted and do commence from the time that the matter of fact was done." Now all these criteria, he demonstrates, concur in relation to the matters of fact recorded of Moses and of Christ. The miracles of our Lord were done publicly, and in the face of the world. Three thousand souls at one time, and five thousand at another, were converted to Christianity on the evidence of these facts. Baptism and the Lord's Supper were instituted as perpetual memorials of these things at the very time in which they were said to have been done; and these have been observed in the whole Christian world from that time until now. Therefore, the administration of these sacraments is an incontestable proof of the authenticity of the Christian religion. See LESLIE'S *Easy Method with the Deists*.

It is not, therefore, merely for the purpose of calling to remembrance the death of our blessed Lord for the increase and confirmation of our faith—it is not merely that the church of Christ should have an additional mean, whereby God might communicate the choicest influences of his grace and Spirit to the souls of the faithful, that Christians should conscientiously observe, and devoutly frequent, the sacrament of the Lord's Supper; but they should continue carefully to observe it,

as a public, far-speaking, and irrefragable proof of the divine authenticity of our holy religion. Those, therefore, who neglect this ordinance, not only sin against the commandment of Christ, neglect that mean by which their souls might receive much comfort and edification, but, as far as in them lies, weaken those evidences of the religion they profess to believe, which have been one great cause, under God, of its triumphing over all the persecution and contradiction of the successive ages of infidelity, from its establishment to the present hour. Had all the followers of Christ treated this divine ordinance as a few have done, pretending that it is to be spiritually understood (from a complete misapplication of John vi. 63), and that no rite or form should be observed in commemoration of it, where had been one of the most convincing evidences of Christianity this day? What a master-piece was it in the economy of divine providence, that a teaching like this was not permitted to spring up in the infancy of Christianity, nor till sixteen hundred years after its establishment, by which time its grand facts had been rendered incontrovertible! Such is the wisdom of God, and such his watchful care over his church! Sincerely I thank God that this sentiment has had but a very limited spread, and never can be general while the letter and spirit of Christianity remain in the world.

The discourse which our Lord held with the Jews, John vi. 30—63, concerning the manna which their fathers ate in the wilderness, and which he intimates represented himself, has been mistaken by several for a discourse on the holy sacrament. The chronology of the Gospels sufficiently proves that our Lord spake these words in one of the synagogues of Capernaum, at least twelve months before the institution of the Eucharist.

Nor has it any reference whatever to that ordinance. No man has ever yet proved the contrary.

In this place a question of very great importance should be considered, "Is the ungodliness of the minister any prejudice to the ordinance itself, or to the devout communicant?" I answer, 1, None who is ungodly should ever be permitted to minister in holy things, on any pretence whatever; and in this ordinance, in particular, no unhallowed hand should ever be seen. 2, As the benefit to be derived from the Eucharist depends entirely on the presence and blessing of God, it cannot be reasonably expected that he will work through the instrumentality of the profligate or the profane. Many have idled away their time in endeavouring to prove, that the ungodliness of the minister is no prejudice to the worthy communicant; but God has disproved this by ten thousand instances, in which he has in a general way withheld his divine influence, because of the wickedness or worthlessness of him who ministered, whether bishop, priest, minister, or preacher. God has always required, and ever will require, that those who minister in holy things shall have upright hearts and clean hands. Those who are of a different character bring the ordinance of God into contempt, and are intruders into the fold of Christ.

"But supposing a man has not the opportunity of receiving the Eucharist from the hands of a holy man, should he not receive it at all?" I answer, I hope it will seldom be found difficult to meet with this ordinance in the most unexceptionable way; but should such a case occur, that it must be either received from an improper person, or not received at all, I would then advise, Receive it by all means; as you will thereby bear a testimony to the truth of the new covenant, and do what in

you lies to fulfil the command of Christ : if, therefore, it be impossible for you to get this ordinance in its purity and properly administered, then take it as you can ; and God, who knows the circumstances of the case, will not withhold from you a measure of the divine influence. But this can be no excuse for those who, through a blind or bigoted attachment to a particular place or form, choose rather to communicate with the profane, than receive the Eucharist, according to the pure institution of Jesus Christ, from the most unblemished hands, and in company with saints of the first character ! Of all superstitions, this is the most egregious and culpable. It is an abomination that maketh desolate, and has been often found in the holy place. Profanity and sin will certainly prevent the Divine Spirit from realizing the sign in the souls of worthless ministers and sinful communicants ; but the want of episcopal or presbyterial ordination in the person, or consecration in the place, can never prevent Him who is not confined to temples made by hands, and who sends by whom he will send, from pouring out his Spirit upon those who call faithfully upon his name, and who go to meet him in his appointed ways.

But even serious Christians may deprive themselves of the due benefit of the Eucharist by giving way to hurry and precipitation. Scarcely anything is more unbecoming than to see the majority of communicants, as soon as they have received, posting out of the church or chapel, so that at the conclusion of the ordinance very few are found to join together in a general thanksgiving to God for the benefits conferred by the passion and death of Christ, by means of this blessed ordinance. All the communicants, unless absolute necessity oblige them to depart, should remain till the whole service is concluded, that the thanksgiving of many may, in one

general acclamation, redound to the glory of God and the Lamb.

In many congregations, where the communicants are very numerous, this general defection is produced by the tedious and insufferable delay occasioned through want of proper assistants. I have often seen six hundred, and sometimes one thousand communicants and upwards, waiting to be served by one minister ! Masters and heads of families are obliged to return to their charge ; mothers are constrained to hurry home to their children, and servants to minister to their respective families. And who in this case could blame them ? Religion was never intended to break in on family obligations, nor to supersede domestic duties.

In all large congregations, there should be at least three ministers, that hurry may be prevented, and the ordinance concluded in such a reasonable portion of time that no person may be obliged to leave the house of God before the congregation is regularly dismissed. Those who have no such calls, and indulge themselves in the habit of hurrying away as soon as they have received the sacred elements, must answer to God for an act that not only betrays their great want of serious godliness ; but borders, I had almost said, on profanity and irreligion. JUDAS, of all the disciples of our Lord, went out before the Holy Supper was concluded ! Reader, wilt thou go and do likewise ? God forbid !

POSTSCRIPT.

As it has been strongly asserted that the British churches believed the doctrine of Transubstantiation till the time of the Reformation, and that the Reformation was in that case a most manifest innovation on the ancient doctrine; I shall beg leave to add here a few extracts from a Saxon homily, and Ælfric's epistles, written in Saxon about A. D. 936, to Wulfstine, Bishop of Sherburne. Throughout the whole of this homily, the bread and wine are stated to be understood *gærllice*, *ghostly*, *spiritually*, as the body and blood of Christ. Quoting 1 Cor. x. 3, 4: "They did all eat the same spiritual meat, and did all drink the same spiritual drink," the writer says, "Neither was that stone then from which the water ran, bodely Christ, ac he *gætaenode Cniht*, *but it SIGNIFIED Christ*, because that heavenly meat that fed them forty years, and that water which from the stone did flow, *hæfde gætaenunge Cnihtes licha-man Ð his blod*, *had signification of Christes bodye and his bloude*, that nowe be offered daylye in Godes churche: it was the same which we now offer na lichamlice ac *gærllice*, *not bodely but ghostly*. Moyses and Aaron saw that the heavenly meat was visible and corruptible; ac hi *understodon gærllice be ðam gerepenlicum ðinge Ð his gærllice ðigdon*, *and they understood it spiritually and received it spiritually*. The Saviour saith, 'He that eateth my fleshe and drinketh my blood hath everlasting lyfe;' and he bad them eat, not that body which he was going about with, nor that blood to drink which he shed for us; ac hi *mænde mid þam poppe þ halige hufel*, *but he meant by that word the holy Eucharist*, *ðe gærllice is his lichama Ð his blod*, *which SPIRITUALLY is, his body and his blood*.

“In the old law, faithful men offered to God divers sacrifices that had for signification (toƿearne ge tacnunge, towards betokening) of Christes body; certainly this hurel, *Eucharist*, which we do now hallow at God’s altar, is gemynd Cniƿter lichaman, *is a remembrance of Christ’s body*, which he offered for us: Ð his bloodeƿ ðe he ƿor up aƿeat, *and of his blood which he shed for us.*”

That our Saxon ancestors, being before the time of the Norman Conquest, communicated in both kinds, is evident from the direction given in this paschal sermon, to “mingle water with the wine which shall be for the holy Eucharist; because the water signifieth the people, and the wine, Christ’s blood: Ð ƿorði ne ƿceal naƿon buton oþrum beon geoffrode æt ðære halƿan mærran; *and therefore shall neither the one without the other be offered at the holy mass*, that Christ may be with us, and we with Christ.”

Writing to Wulfstane, Archbishop of York, Ælfric says: “The Lord which hallowed the Eucharist before his sufferings, saith that the bread was his own body, and that the wine was truly his blood, and yet that lively bread is not bodily so notwithstanding; not the selfsame body that Christ suffered in: nor that holy wine is the Saviour’s blood which was shed for us on lichamlican ðinge ac on ƿarlicum anƿyte, *in bodily thing, or meaning, but in spiritual understanding.* The apostle hath said, that they all did eat the same spiritual meat, and they all drank the same spiritual drink. Ne cƿæþ he na lichamlice, ac ƿarlice, *he saith not bodily, but spiritually.* And Christ was not yet born, nor his blood shed, when the people of Israel ate that meat and drank of that stone: and the stone was not bodily Christ, though he so said. It was the same mystery in the old law, and they did spiritually signify that spiritual Eucharist of our Saviour’s body, which we consecrate now.”

The preceding extracts are taken from a very rare work, entitled, "A Testimonie of Antiquitie, showing the auncient fayth in the Church of England, touching the Sacrament of the body and bloude of the Lorde here publikely preached, and also receaved in the Saxons tyme, above 600 yeares agoe. Jmprinted at London by Iohn Day," 18mo. without date; but from other circumstances, we know that it was printed in 1567. At the conclusion of the Sermon is the following attestation, signed by Matthew Parker, Archbishop of Canterbury; Thomas, Archbishop of York; and thirteen other bishops.

"As the writynges of the fathers euen of the first age of the Churche bee not thought on all partes so perfect, that whatsoever thyng hath beene of the spoken ought to be receaved without all exceptiō (which honour truelye them selues both knewe & also haue confessed to be onely due to the most holy & tryed word of God :) So in this Sermon here published some thynges be spoken not consonant to sounde doctrine; but rather to such corruption of greate ignoraunce and superstition, as hath taken roote in the church of lōg time, being ouermuch cumbered with monckery. But all these things that be thus of some reprehensiō be as it wer but by the way touched: the full and whole discourse of all the former part of the Sermō, & almost of the whole Sermon is about the vnderstanding of the Sacramentall bread and wine howe it is the bodye and bloude of Christ our Sauour, by which is reuealed & made knowen, what hath beene the common taught doctrine of the church of England on this behalfe many hundreth yeares agoe, contrarye vnto the vnaduised writyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely with the other testimonies before alleadged, doe fullye agree to the olde auncient bookes (whereof some bee written in the olde Saxon, and

some in the Lattyne) from whence they are taken ; these here vnder written vpon diligent perusing, & comparing the same haue found by conference, that they are truelye put forth in print without any adding, or withdrawing any thyng for the more faithful reporting of the same ; and therefore for the better credite hereof haue subscribed their names.

Matthewe Archbyshop of Canterburye.

Thomas Archbyshop of Yorke.

Edmunde Byshop of London.

Iames Byshop of Durham.

Robert Byshop of Winchester.

William Bishop of Chichester.

Iohn Byshop of Hereford.

Richard Byshop of Elye.

Edwine Byshop of Worceter.

Nicholas Byshop of Lincolne.

Richard Byshop of S. Dauys.

Thomas Bishop of Couentry and Lichfield.

Iohn Bishop of Norwiche.

Iohn Bishop of Carlyll.

Nicholas Bishop of Bangor.

With diuers other personages of honour and credite subscribyng their names, the recorde whereof remaines in the hands of the moste reuerend father Matthewe Archbishop of Canterbury."

The above Testimony is of considerable consequence in the controversy about the Eucharist, as far as the Protestant church in these kingdoms is concerned. The pure evangelical doctrine of the Church of England relative to the sacrament of the Lord's Supper, far from being only Protestant, is hereby shown to have been the doctrine that was held by the British churches nearly

900 years ago ; 600 years before the Reformation took place, which, in fact, only restored the ancient doctrine that had been corrupted by popery.

When, therefore, the papists insultingly asked our ancestors, "Where was your doctrine before Luther?" they might not only have answered, "In the *Bible*, where yours never was;" but might also have added, "In our ancient church and service-books, still extant in our original mother tongue ; and which continue to exist as a monument of your new-fangled doctrine, and corruption of the truth of God."

SERMON XXXIV

SALVATION BY FAITH.

ACTS xvi. 30.

“What must I do to be saved?”

ADVERTISEMENT.

THE writer of this discourse seeks truth of every description, especially religious truth. For more* than

* This sermon had been before the public fifteen years when this was written. It first bore date “Millbrook, Dec. 25, 1815;” and then the words in the “Advertisement” were “For *nearly* half a century.” The original title of the sermon was, “The Doctrine of Salvation by Faith; or, An Answer to the important Question, What must I do to be saved? By Adam Clarke:” with the following mottos:—

“Father, thy word is past; man shall find grace.
And shall grace not find means?—
Atonement for himself, or offering meet,
Indebted and undone, HE none can bring.
Behold ME then; ME for him, life for life,
I offer.”

PARADISE LOST, b. iii., l. 227.

Μία ἐστὶν ἡ ὁδὸς δικαιοῦσα, ἡ διὰ πίστεως.

ŒCUMEN.

It was published in London, by Butterworth and Son.—EDITOR.

half a century he has been in pursuit of it; and has neglected no means to attain it. He has watched with the ancients; has laboured with the moderns; and has searched the Scriptures, and earnestly prayed for the succours of the Spirit of wisdom, that he might know the truth, acknowledge it, and spread it abroad according to the power with which the Father of lights might endue him. He has acquainted himself with religious systems in general; he has examined with diligence, and he hopes he may say with conscientious candour, creeds and catechisms, confessions of faith and bodies of divinity, in great numbers. All these have professed to refer him to the Bible; and from them all he turned to his Bible: he has read it carefully, with intense study and fervent prayer. As far as it was possible, he has divested himself of all the prejudices he might have received from preconceived opinions; and that he might not be warped by the common phraseology of religion, and theological expressions in general use, he has examined the originals of the sacred books; and, for his own use and satisfaction, translated every word of the Old and New Testaments; and compared the originals with all the ancient and modern Versions which were within his reach: not neglecting the commentaries of the ancient Fathers, nor those of learned and pious men in modern times. He could do no more: and after all this labour, what has he found? Should he answer, "I have found the TRUTH," every man, whose religious creed might differ from his, would pronounce him arrogant; while believing in the same moment that his own was the truth, though he had not taken the hundredth part of the trouble to form it, which the writer of this discourse has done to form that which he has published to the world. To save all such persons from the pain of harsh judgment, and to show others that this trumpet

gives no indeterminate nor uncertain sound ; he says he has found the truth, as far as the satisfaction of his own mind and his personal salvation are concerned. If there be still many branches of truth, relating to God and the eternal world, which he has not discovered, it is because they either cannot be known in this state of being, or his understanding cannot comprehend them.

How a man may obtain and retain the favour of his Maker—how a sinner may be reconciled to his God, and be saved from his sins—have appeared to him questions of the highest importance, and he has attempted their discussion in the following pages. He has not pretended to examine systems of religion in detail, but merely the plans of what may be called initiatory salvation. On the awfully important subject of the question in the text, he lays the result of his own researches and convictions before his readers. It is true that they will all be found to issue in what is commonly called orthodoxy. But he begs leave to say that they have not arrived at this issue by any sinuous ways. The conclusion is the spontaneous natural result of the principles laid down, and the reasonings founded upon them. With a heart full of charity for all mankind, and with respect and reverence for the good and pious of every denomination, he dismisses the whole, with the fullest conviction that the doctrine of justification by faith, through the atoning sacrifice of that Eternal Word which was manifest in the flesh, is the only way by which a fallen soul can regain the favour and be restored to the image of its Maker ; and be at last brought, through the sanctification of the Divine Spirit, to the ineffable glory of God.

SALVATION BY FAITH.

To spread the gospel through the world, God employed certain persons who were called *αποστολοι*, “apostles, persons sent,” i. e., immediately from God himself; and from him alone they received their commission, which was as extensive as the habitable world; for it was delivered in these words: “Go ye into all the world, and preach the gospel to every creature.” This they appear to have understood in the most literal sense; and therefore thought of nothing less than carrying the glad tidings of salvation by Christ Jesus to every nation of the earth, where the providence of God should open a way.

It was necessary that, in the first planting of the gospel, these messengers of God should be able to mark extraordinary interpositions of Divine Providence in their favour; and should be furnished, as occasion might require, with miraculous powers; and this we find was the case. God did, by extraordinary providences, mark out their way, and enabled them to work a variety of beneficent miracles; which at once pointed out the nature of the gospel which they preached, and were a confirmation of its doctrines.

Of those peculiarly providential calls, we have a remarkable instance in the chapter before us; by which the apostles were prevented from going to a certain place in Asia Minor, where they wished to preach the gospel, and were sent to another of which they had not thought. “Now when they had gone through Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia; after they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not. And they, passing by Mysia, came down to Troas; and a vision appeared to Paul in the night; there stood before him a man of Macedonia, and

prayed him, saying, Come over to Macedonia, and help us," ver. 7—9. This was an interposition of providence which, to them, had no equivocal voice ; and they immediately endeavoured to reach Macedonia, assuredly gathering that the Lord had called them to preach the gospel to the inhabitants of that place.

The nighest way from Troas in Mysia, where they then were, was to run across the top of the *Ægean* Sea, nearly from east to west, which we are informed they did ; and thus came by a straight course by *Samothracia* to *Neapolis*, and thence to *Philippi*, which appears to have been at this time the chief city of that part of Macedonia ; though, two hundred and twenty years prior to that, when *Paulus Æmilius* had conquered Macedonia, he made *Amphipolis* the chief city of that division of the country which lay between the rivers *Strymon* and *Nessus*. Near this city, the Jews who, for the purpose of merchandise, frequented these parts, had an oratory, or place of prayer ; this place Paul, with *Silas* his companion, visited on the sabbath-days, and preached the gospel to the Jews and proselytes who assembled there ; and with such good success, under the influence of that Spirit which was their constant Helper, that several persons were converted ; among whom the most remarkable was a woman named *Lydia*, a seller of purple, from the city of *Thyatira*, in *Asia Minor*.

In their occasional attendance at this place, they were greatly disturbed by a young woman, who had a spirit of divination, and who was maintained by some persons of that city, to whom she brought considerable gains by her soothsaying : this woman continually followed the apostles, saying, "These are the servants of the most high God, which show unto us the way of salvation," ver. 17. All this was strictly true ; but it was a testimony very suspicious in such a case ; and was given

with that subtlety and cunning which are peculiar to the great deceiver, who never bears testimony to the truth but when he designs to injure it. He well knew that in the Jewish law all magic, incantations, magical rites, and dealings with familiar spirits were strictly forbidden : he therefore bore what was in itself a true testimony, that he might ruin the credit of the apostles. By such a testimony, from such a quarter, the Jews would be led to believe that the apostles were in compact with these demons ; and that the miracles which they worked were performed by the agency of these wicked spirits ; and that the whole was the effect of magic ; and this would necessarily harden their hearts against the preaching of the gospel. On the other hand, the Gentiles, finding that their own demon bore testimony to the apostles, would naturally consider that the whole was one system ; that they had nothing to learn or to correct ; and thus to them the preaching of the apostles must be useless.

In such circumstances as these, nothing could have saved the credit of the apostles but their dispossessing this woman of her familiar spirit ; and that in the most incontestable manner ; for what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their rods into serpents, had not Aaron's rod devoured theirs ? And what could have saved the credit of these apostles, but the casting out this spirit of divination ; with which, otherwise, both Jews and Gentiles would have believed them in compact ? Paul being grieved, and probably on these accounts, turned to the spirit, and commanded him in the name of Jesus Christ to come out of her ; and he came out in the same hour ; and from thenceforward the young woman was rendered totally incapable of acting the part she had before done ; and the source whence her masters had derived so much gain was now most evidently closed up. This inflamed them to madness ; therefore, violently seizing the apos-

tles, they dragged them before the magistrates, and accused them of turbulent and seditious designs. The magistrates, without acquainting themselves with the merits of the case, ordered their clothes to be rent off, and to scourge them. When this was done (and it appears to have been executed with as little mercy as justice), they were thrust into prison ; and the jailer, receiving the strictest charge to keep them safely, put them into the dungeon, and made their feet fast in the stocks, ver. 18—24.

These outward afflictions, however severe, contributed nothing to the diminution of their peace and joy ; they had a happiness which lay beyond the influence of those changes and chances to which sublunary things are exposed. They were happy in God, though in the dungeon, and their feet fast in the stocks ; and at midnight, while all the rest had forgotten their cares in sleep, Paul and Silas prayed, and sung praises to God, ver. 25. While thus employed, requesting grace to support themselves, and pardon for their enemies, praising God that he had accounted them worthy to suffer shame for the testimony of Jesus ; God, by an earthquake, and loosing the bands of the prisoners, bore a miraculous testimony of approbation to his servants ; and showed, in a symbolical way, the nature of that religion which they preached ; for, while it shakes and terrifies the guilty, it proclaims deliverance to the captives, the opening of the prisons to them that are bound ; and sets at liberty them that are bruised. The prison-doors were opened, and every one's bands were loosed ; yet so did God order it in his wise providence, that not one of the prisoners attempted to make his escape ! God never can work a miracle to defeat the ends of civil justice ; many of those who were here confined were no doubt offenders against the laws, and should be judged by the law which they had broken.

The jailer, who was responsible for the safe custody of all who were under his care, seeing what was done, supposing that the prisoners had escaped, and knowing that his own life would be the forfeit, choosing rather to die by his own hands than by those of others (for this sort of suicide was a heathen virtue), drew out his sword, and was just going to kill himself; when Paul, perceiving what was about to be done, cried with a loud voice, "Do thyself no harm; we are all here!" Astonished at these circumstances, he called for a light (for these transactions took place at midnight), and seeing what was done, and that a supernatural agency was most evident, fearing for his life, and feeling for his soul, he fell down before Paul and Silas; and having brought them out of the dungeon, he addressed them in the language of the text, every word of which is most solemn and emphatic, "Κυριοι, τι με δει ποιειν, ινα σωθω; O Sirs! what must I do that I may be saved?" Whether this strong inquiry refer to personal or eternal safety, or whether it relate to the body or soul in a state of danger, it is a question the most interesting and important to man.

As it has been supposed that the jailer asked this question in reference to his personal safety alone, and that it had no reference to his soul; it may be well to spend a few moments on the consideration of this point.

The jailer had seen, notwithstanding the prison-doors had been miraculously opened, and the bands of all the prisoners loosed, that not one of them had escaped; hence he could not feel himself in danger of losing his life on this account; and consequently it cannot be his personal safety about which he inquires. He could not but have known that these apostles had been for some time preaching at Philippi what they called the doctrine of salvation: to this the Pythoness had alluded, "These

are the servants of the most high God, which show unto us the WAY of SALVATION," ver. 17. And he knew that it was for casting the demon out of this young woman that they were delivered into his custody ; all this is sufficiently evident. The Spirit of God appears to have convinced his heart that he was lost,—was in a state of the most imminent spiritual danger, and needed salvation ; and therefore his earnest inquiry was, *how* he should obtain it. The answer of the apostle shows that his inquiry was not about his personal safety, as his believing on the Lord Jesus could have had no effect upon that, in his present circumstances ; for as none of the prisoners had escaped, and he saw that this was the case, neither he nor his family could have been in personal danger ; and if they had, the answer of the apostles would have been as impertinent on that ground, as his question was, had it referred to personal danger, when he must have been convinced that nothing of the kind existed. I conclude, therefore, from the circumstances of the apostles, the circumstances of the jailer, his question, and their answer, that his inquiry concerned the *salvation* of his *soul*, and not the *safety* of his *body* ; and, being taken in this point of view, it is the most momentous that can interest or arrest the attention of man.

I shall now inquire, taking up the subject in this sense—

- I. *What* is implied in being *saved* ?
- II. *How* this salvation can be attained ?

I. I shall not occupy any time in giving the various acceptations of the term *salvation*, or *being saved*, as I suppose it to apply here simply to the salvation of the *soul* ; and shall only observe *generally*, that it signifies a being delivered from imminent *danger*, or impending

ruin. The word therefore necessarily implies, 1. *Danger*, without which there could not be *deliverance*; 2. *Salvation*, or *deliverance* from that *danger*.

The danger to which a soul is exposed, is that of dying in a state of sin, falling under the wrath of God, and perishing everlastingly. The cause of this danger is having sinned against God, by breaking those laws, on the obedience of which God promises life and blessedness, and on the breach of which he threatens death, temporal and eternal. That all human souls have sinned, and come short of the glory of God, I shall not wait here to prove: the Scriptures assert it; and it is incontrovertibly proved by matter of fact. That all come into the world with a disposition that strongly stimulates them to vice, and makes them averse from virtue, is not less evident. Hence it follows, that in consequence of their personal transgressions, they are exposed to endless punishment, and in consequence of their impure and unholy nature, they are incapable of the enjoyment of eternal glory; these I judge to be truths, equally asserted by the Scriptures, and strongly corroborated by reason.

To be saved, therefore, implies the being delivered from all the guilt of all sin or transgression, from all the power or influence of sin, so that it shall have no more dominion over them; and from all the impurity of all sin, so that the soul shall be a fit habitation of God through the Spirit, and be capable of an eternal union with him in the realms of glory.

I shall not enter here into a consideration of the question, When are these different degrees of salvation to be attained? but only assume that maxim in which all Christians are agreed, that unless the soul in the day of the Lord be found saved from all the power, guilt, and contamination of sin, it cannot inherit an eternal state of blessedness.

Therefore, the second question,—the consideration of which is the chief object of this discourse, presses itself strongly on our notice, viz. :—

II. How can human beings, who have sinned against God by breaking his laws, and whose nature is depraved and polluted, be thus delivered, and thus *saved*? Or in other words, “How can a man be justified with God? or how can he be clean that is born of a woman?” Job xxv. 4.

To effect this, five ways have been proposed by men :—

i. By the law of works, or the merit of obedience to the law of God.

ii. By works of supererogation, including voluntary sufferings, rigid discipline, severe austerities, uncommanded mortifications of the body, together with the patient endurance of the unavoidable miseries attendant on human life.

iii. By penal sufferings in the life to come, such as those purgatorial fires imagined by the church of Rome, and the pretended emendatory infernal punishments, which make a principal part of the doctrine both of the ancient and modern universal restitutionists.

iv. By the metempsychosis or transmigration of souls, as a portion of moral evil is supposed to be detached from them in each of the bodies which they successively animate.

v. By the mere benevolence of God, who may, it is affirmed, without any consideration except that of his own innate eternal goodness, pass by the sins of a transgressor, and bestow on him eternal glory.

These five, as far as I can recollect, include all the schemes of salvation which have been invented by man. Some of these profess to be derived directly from the sacred writings; others, by implication from those

writings ; and others, from reason, and the opinions of ancient philosophers.

As everything which concerns the eternal estate of the soul must be deemed of infinite importance, it will be necessary to examine the reasons of each of these proposed schemes, in order to see whether any of them be calculated to effect the purpose for which it is adopted, and afford a sure ground to support a sinner's expectation of pardon and final glory ? Or if, on examination, these should be found either inefficient or inapplicable, whether the method proposed by St. Paul, in his answer to the jailer, viz., "faith in the Lord Jesus Christ," be free from the objections to which the others are liable ; and whether it possess such evidence of infallible efficiency, as may be justly deemed sufficient to vindicate the ways of God with man, and support the mighty expectations which the sacred writings authorize men to build upon it ?

As each of these systems has its partizans and supporters, it will be necessary to examine them separately, considering in this examination the principal reasons by which they appear to be respectively supported.

1. The first is, that man, by sincere obedience to the law of God, may merit pardon and eternal life.

1. In order that a man may be obedient, or merit by obedience or by works, there must be some rule of life, or law, laid down and prescribed by his Maker, the precepts of which he is to fulfil, in order to claim the salvation referred to in the question.

2. It must appear that this law, or rule of life, has been so strictly, conscientiously, and universally observed, as to justify the claim founded on obedience to its precepts.

1. This law, or rule of life, must be found in the original state of man ; or in other words, that law which

we may presume his Maker imposed on him when he gave him his being ; for it would be absurd to suppose that God formed any intelligent beings without a law, or rule of life, when we know that he formed them to show forth his glory, which they can do no otherwise than by exhibiting, in actions, those virtues derived from the perfections of God. And those actions must be founded on some prescription or rule. No creature of God, whether intellectual, animate, or inanimate, is without a law, rule of life, or prescribed mode of being, according to which it is governed, influenced, and exists ; such laws being the source of harmony, order, and consistency in all the works of God.

What our blessed Lord calls “the *first* and greatest commandment,” must be the law in question, viz., “Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength.” This law may be thus briefly paraphrased : “Thou shalt love God with all thy HEART ;”—all thy affections shall be fixed on and concentrated in him. “Thou shalt love him with all thy SOUL ;”—thy whole life shall be devoted to him ; thou shalt consider him the great object and end of thy being. “Thou shalt love him with all thy MIND ;”—thy understanding shall be occupied with him and his attributes ; all thy intellectual as well as thy animal powers shall be employed by him and for him. He shall be the grand subject on which, through which, and in reference to which, all thy rational powers shall be incessantly employed. “Thou shalt love him with all thy STRENGTH ;”—all these powers, at all times, to the utmost of their respective limits, and with the utmost of their separate energies, shall be employed in doing his will and promoting his glory. No power or faculty shall ever be unemployed ; and none shall ever be exerted but to show forth his excellencies and praise.

The very nature of man's creation must show that this was the law or rule of life by which he was called to act. This law is suited to the nature of an intelligent being ; and as man was made in the image and likeness of God, this law was suitable to his nature, and the principles of it must have been impressed on that nature. It was the law of man, or the rule to regulate his internal and external conduct, when he came from the hands of his Creator, when as yet he had neither associate nor descendant. When he had descendants, and society was formed, a second law, flowing from the first, was given him, to regulate his spirit and conduct in reference to that society of which he was a part ; and hence our Lord, with the strictest precision, adds, "The second is like unto it, Thou shalt love thy neighbour as thyself. There is no greater commandment than these ; and on these hang all the law and the prophets ;" both the law of Moses afterwards given, and all the declarations of the prophets, being founded on those grand principles, love to God, and love to man. And hence every promise and every threatening in the whole book of God, relative to the merit and demerit of human actions.

Now the obedience in question must be obedience to this law ; and the salvation in question must be, if it be at all, the result of such an obedience as this law requires.

Let it be observed, that such a law, to such a being, can admit of no deviations ; it requires a full, perfect, and universal obedience, and an obedience performed with all the powers and energies of body and soul. I have fixed on this original law, as demonstrably the most proper ; and leave out of the consideration the Mosaic law, whether ritual, ceremonial, or moral, as well as all other laws, or rules of life, derived or deducible from these. On this part of the question, it is by the law of

his creation that man stands or falls. With what was given afterwards, the scheme of salvation, which is now under examination, has nothing to do.

Let it be observed also, that no being is capable of fulfilling such a law, unless its nature be entirely pure and holy ; the slightest degree of moral imperfection, the smallest irregularity of passions or appetites, would taint the required sacrifice, and mar and ruin the service. As man came pure and perfect out of the hands of his Creator, he was capable of observing this law ; to him, in this state, there was nothing difficult, nothing grievous. He was made under this law, and he was made equal to it in all its requisitions and demands. Obedience to this was his duty ; and we may add, it must have been his delight, and that in which his happiness consisted, for no superior state of blessedness can be conceived ; for he who loves God with all his powers, and serves him with all his energies, must be unutterably happy.

But does it follow that man, in this pure and perfect state, fulfilling at all times the sublime duty required by this law, could merit an eternal glory by his obedience ? No. For he is the creature of God ; his powers belong to his Maker ; he owes him all the services he can perform ; and when he has acted up to the utmost limits of his exalted nature, in obedience to this most pure and holy law, it will appear that he can make no demand on divine justice for remuneration ; he is, as it respects God, an unprofitable servant ; he has only done his duty, and he has nothing to claim. In these circumstances was, not only man in paradise, but also every angel and archangel of God. Throughout eternity, no created being, however pure, holy, submissive, and obedient, can have any demands on its Creator. From him its being was originally derived, and by him that being is sustained : to him, therefore, by right, it belongs ; and

whatever he has made it capable of, he has a right to demand. As well might the cause be supposed to be a debtor to the effect produced by it, as the Creator in any circumstances to be a debtor to the creature.

To merit salvation is to give an equivalent for eternal glory: for if a man can be saved by his works, his claim is on divine justice; and if justice make a commutation of eternal glory for obedience, then this obedience must be, in merit, equal to that glory. Justice demands what is due; it can require no more,—it will take no less. Man's obedience, therefore, performed in time, which, however long, is only a moment when compared to eternity, must be considered, on this doctrine, equal in worth to the endless and utmost beatification which God can confer on an intelligent being,—which is absurd. Therefore, no being, by obedience in time, can merit an eternal glory.

Again: to merit anything from God, we must act as beings independent of him, and give him that on which he has no legal claim; for as we cannot purchase one part of a man's property by giving him another part of his own property, so we cannot purchase from God anything that is his own, by that to which he has an equal claim. To merit glory, therefore, a man must not only act independently of God, but also with powers and energies of which God is neither author nor supporter; for the powers which he has created, and which he upholds, are already his own; and to their utmost use and service he has an indefeasible right. Now, man is a derived and dependent creature; has nothing but what he has received; cannot even live without the supporting energy of God; and can return him nothing that is not his own; and, therefore, can merit nothing. On this ground, also, the doctrine of glorification by the

merit of works, is demonstrably both impossible and absurd.

Once more, to perform acts infinitely meritorious, man must have powers commensurate to such acts ; to merit infinitely, requires infinite merit in the acts ; and infinite merit in the acts, requires unlimited powers in the agent ; for no being of limited and finite powers can perform acts of infinite worth : but man, in his best estate, is a being of limited powers, wholly dependent, even for these, on the energy of another ; consequently, cannot perform acts of infinite worth ; and therefore, can in no way whatever merit, by his obedience or his works, that infinite and eternal weight of glory of which the Scriptures speak. On the ground, therefore, of the dependent and limited powers of man, the doctrine of final glorification, by the merit of works, is self-contradictory, impossible, and absurd.

All the preceding reasoning is founded on the supposition that man is in a state of purity ; having never fallen from original righteousness, and never sinned against his Creator ; and even in those circumstances we find that his pure and spotless obedience cannot purchase an endless glory.

But we must now consider him in his present circumstances, fallen from God, destitute of that image of God, righteousness, and true holiness in which he was created, and deeply guilty through innumerable transgressions. To him, in this state, the question, "What must I do to be saved?" is of infinite importance ; as, through his sinfulness, he is unfit for heaven ; and, through his guilt, exposed to the bitter pains of an eternal death. In his mouth the question resolves itself into several : 1. How shall I be delivered from the power of sin, that it may no longer have dominion over me ? 2.

How shall I be delivered from the guilt of sin, that it may no longer oppress my tortured conscience? 3. How shall I be delivered from the pollution of sin, and be prepared for, and entitled to, everlasting glory?

Will any man say to this alarmed and despairing sinner, "Thou must purchase thy pardon, and the kingdom of heaven, by a life of righteousness. God requires obedience to his law; and that, joined to sincere repentance, will induce him to forgive thy iniquities, and admit thee at last to his eternal glory." Of what avail are such sayings? Can this satisfy his soul, or quiet the clamours of his tormented conscience? He feels himself incapable of any good; his inward parts are very wickedness; and though he can will that which is right, yet how to perform it he finds not. Can even fond hope lay comfortable hold on such directions as these? But, as this question is too important to admit of hasty and unauthorized conclusions, we must examine the ground of the hope which is held out on these terms.

Though man's state has changed, his duty is not changed; he is still under the same law; it is as much his duty now to "love God with all his heart, soul, mind, and strength," as it was the first moment he came out of the hands of his Creator. What was his duty then, must be his duty through the whole course of his being. To fulfil this original law required a pure and holy soul, untainted by sin, and unbiassed by iniquity. But, instead of a heart filled with holiness and love, he has now that "carnal mind which is enmity to God," a mind that is "not subject to the law of God, neither indeed can be." To him, therefore, this obedience is utterly impossible; he cannot cleanse his own infected nature, and he cannot undo the criminal acts which he has already committed; and, having broken the divine law, the wrath of God abideth on him. We have already

proved that the most pure and perfect obedience cannot purchase glory ; and the same arguments will prove that the most perfect obedience cannot purchase pardon. Man owes every moment of his existence, and the full and constant exercise of all his powers, unto God. Could he even now live as pure and as perfect as an archangel, this would be no more than his duty ; and, in point of duty, it would only be available for the time in which it was done ; for as every creature owes to its Creator the utmost service it can possibly perform through every moment of its being, therefore this obedience does not merit anything in reference to the future ; and if it have sinned, cannot atone for the past ; the time in which it has sinned must stand as an eternal blank, in which all its obedience was due, and in which none was performed. The non-performance of its duty is such a high degree of criminality, as to obliterate its title to the divine protection, support, and happiness ; and the sins which it has committed instead of obedience, have exposed it to all the penalties of the laws which it has broken.

It appears, therefore, that even granting that this fallen creature could live, from the present, a life of unspotted holiness ; yet this could be considered in no other light than merely the obedience due to the Creator, and could have no tendency to blot out past transgressions. There is, therefore, no hope to any sinner from the doctrine of justification, or salvation by works. And taken in any point of view, it is demonstrable that no obedience to God, even from the most perfect creature, can merit any thing ; and that works of merit, and works of supererogation, are equally impossible and absurd ; none can do more than he ought ; and none, by doing his duty, can have claims upon his Maker.

I need add nothing here, except the testimony of our own church, in her 13th article, where she says, “ Works

done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God ; forasmuch as they are not of faith in Jesus Christ ; neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity ; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." That this doubt of our pious reformers was legitimately founded, has been sufficiently demonstrated in the preceding reasonings.

II. The second scheme of salvation is founded on works of supererogation, voluntary and involuntary sufferings, &c. By supererogation, I mean doing more than is required, being more obedient than the law of God demands, and thus forming a stock of extra-meritorious acts ; so that a man has not only enough for himself, but has a fund of merits, which the popish church professes to have the power to dispense to those who have few or none.

On the preceding point I have proved that it is impossible for any created dependent being to do more than its duty, how pure and holy soever that creature may be ; and, under the same head, it is proved that no fallen creature, in its lapsed state, can even perform its duty without supernatural and gracious assistance ; and, consequently, that the doctrine of works of supererogation is chimerical and absurd. On this part of the scheme there is, therefore, no necessity to extend the argument. Another testimony from our church, article 14th, will set this matter in a strong light : " Voluntary works beside, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety ; for by them men do declare, that they do not only render unto God as much as they are

bound to do ; but that they do more, for his sake, than of bounden duty is required ; whereas Christ saith plainly, ‘ When ye have done all that are commanded of you, say, We are unprofitable servants.’ ” The arrogancy and impiety, and we may add the ignorance, manifested by this doctrine, are truly without parallel.

What remains to be considered is the merit of sufferings, their capability to atone for sin, and their tendency to purify the soul.

I presume it will be taken for granted that there was no suffering in the world previously to the introduction of sin ; suffering is an imperfection in nature, and a creature, in a state of suffering, is imperfect, because a miserable creature. If an intelligent creature be found in a state of suffering, and of suffering evidently proceeding from the abuse of its powers, it necessarily supposes that such creature has offended God, and that its sufferings are the consequence of its offence, whether springing immediately from the crime itself, or whether inflicted by divine justice as a punishment for that crime. As sufferings in the animal being are the consequence of derangement or disease in the bodily organs, they argue a state of mortality ; and experience shows that they are the predisposing causes of death and dissolution. Derangement and disease, by which the regular performance of natural functions is prevented, and the destruction of those functions ultimately effected, never could have existed in animal beings as they proceeded from the hand of an all-perfect and intelligent Creator. They are, therefore, something that has taken place since creation, and are demonstrably contrary to the order, perfection, and harmony of that creation, and consequently did not spring from God. As it would be unkind, if not unjust, to bring innumerable multitudes of innocent beings into a state of suffering or wretchedness ; hence

the sufferings that are in the world must have arisen from the offences of the sufferers. Now, if sin have produced suffering, is it possible that suffering can destroy sin? We may answer this question by asking another: is it possible that the stream produced from a fountain can destroy the fountain from which it springs? Or, is it possible that any effect can destroy the cause of which it is an effect? Reason has already decided these questions in the negative. Ergo, suffering, which is the effect of sin, cannot possibly destroy the sin of which it is the effect. To suppose the contrary is to suppose the grossest absurdity that can possibly disgrace the understanding of man.

Whether these sufferings be such as spring necessarily out of the present constitution of nature, and the morbid alterations to which the constitution of the human body is liable from morbidly increased or decreased action; or whether they spring, in part, from a voluntary assumption of a greater share of natural evil than ordinarily falls to the lot of the individual, the case is not altered; still they are the offspring and fruit of sin, and, as its effects, they cannot destroy the cause that gave them birth.

It is essential, in the nature of all effects, to depend on their causes: they have neither being nor operation but what they derive from those causes; and in respect to their causes, they are absolutely passive. The cause may exist without the effect, but the effect cannot subsist without the cause: to act against the cause is impossible, because it has no independent being nor operation; by it, therefore, the being or state of the cause can never be affected. Just so, sufferings, whether voluntary or involuntary, cannot affect the being or nature of sin, from which they proceed. And could we for a moment entertain the absurdity that they could atone for, correct,

or destroy the cause that gave them being, then we must conceive an effect, wholly dependent on its cause for its being, rising up against that cause, destroying it, and yet still continuing to be an effect, when its cause is no more ! The sun, at a particular angle, by shining against a pyramid, projects a shadow according to that angle and the height of the pyramid. The shadow, therefore, is the effect of the interception of the sun's rays by the mass of the pyramid. Can any man suppose that this shadow would continue well-defined and discernible, though the pyramid were annihilated, and the sun extinct? No. For the effect would necessarily perish with the cause. So, sin and suffering ; the latter springs from the former : sin cannot destroy suffering, which is its necessary effect ; and suffering cannot destroy sin, which is its producing cause : ergo, salvation by suffering is absurd, contradictory, and impossible.

III. Penal sufferings, in a future state, are supposed by many to be sufficiently efficacious to purge the soul from the moral stains contracted in this life, and to make an atonement for the offences committed in time. This system is liable to all the objections urged against the preceding, and to several others peculiar to itself ; for if there had not been sin, there had not been punishment. Penal sufferings, inflicted by divine justice, are the desert of the crimes which require justice to inflict such punishments. If the sufferings, inflicted by this divine justice, be supposed to be capable of annihilating the cause for which they are inflicted—if they annihilate the cause, they must be greater than that cause, and consequently unjust ; because, in that case, the punishment would be greater than the offence. Such penal inflictions could not proceed from a righteous God.

But the ground of this system is absurd : we have no

evidence from Scripture or reason, that there are any emendatory punishments in the eternal world.

The state of probation certainly extends only to the ultimate term of human life. We have no evidence, either from Scripture or reason, that it extends to another state. There is not only a deep silence on this in the divine records, but there are the most positive declarations against it. In time and life, the great business relative to eternity is to be transacted. On passing the limits of time, we enter into eternity: this is the unchangeable state. In that awful and indescribable infinitude of incomprehensible duration, we read of but two places or states: heaven and hell; glory and misery; endless suffering and endless enjoyment. In these two places or states, we read of but two descriptions of human beings—the saved and the lost; between whom there is that immeasurable gulf over which neither can pass. In the one state we read of no sin, no imperfection, no curse: there, “all tears are for ever wiped away from off all faces; and the righteous shine like the sun in the kingdom of their Father.” In the other, we read of nothing but “weeping, wailing, and gnashing of teeth;” of “the worm that dieth not,” and of “the fire which is not quenched.” There, the nature and tendency of sin appear in all their colourings, and in all their consequences. There, no dispensation of grace is published, no offers of mercy made; the unholy are unholy still; nor can the circumstances of their case afford any means by which their state can be meliorated; and we have already seen, that it is impossible that sufferings, whether penal or incidental, can destroy that cause (sin) by which they were produced.

Besides, could it be even supposed that moral purgation could be effected by penal sufferings, which is already proved to be absurd, we have no evidence of

any such *place as purgatory, in which this purgation can be effected : it is a mere fable, either collected from spurious and apocryphal writings, canonized by superstition and ignorance ; or it is the offspring of the deliriums of pious visionaries, early converts from heathenism, from which they imported this part of their creed : there is not one text of Scripture, legitimately interpreted, that gives the least countenance to a doctrine, as dangerous to the souls of men as it has been gainful to its inventors : so that, if such purgation were possible, the place where it is to be effected cannot be proved to exist. Before, therefore, any dependence can be placed on the doctrine raised on this supposition, the existence of the place must be proved, and the possibility of purgation in that place demonstrated. The opinion of our own Church on this, and its kindred doctrines, should be heard with respect : “ The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture ; but rather repugnant to the word of God.” —Article xxii.

As to the atonement which is to be made to divine justice, by enduring the torments of the damned, for ages numerable or innumerable, it is not found in the letter of the divine oracles, nor by any fair critical deduction from that letter. Purgatory, professing to be an intermediate place, previously to its examination, has a sort of claim on our attention ; but when this profession is examined, it is found to be as unreal a mockery as the limbus of vanity, from which its ideal existence has sprung. But the doctrine of the final extinction of the fire that is not quenched, and the final restoration of all lapsed intelligences, has no such claims ; it appears before us as a formal contradiction of every Scripture which

relates to that awful subject ; founding itself on meanings which have been extracted from Greek and Syriac words, by critical torture ; and which meanings others, as wise as the appellants, have proved that these words, in such connexions, cannot bear.

But we must take up and view this subject in another light. We have already seen that every intelligent being owes the full exercise of all its powers to its Creator, through the whole extent of its being : and if such creature do not love and serve God with all its heart, soul, mind, and strength through the whole compass of its existence, it fails in its duty, and sins against the law of its creation. Now, it cannot be said, that beings, in a state of penal sufferings, under the wrath and displeasure of God (for, if they suffer penally, they must be under that displeasure), can either love or serve him. Their sufferings are the consequences of their crimes, and can form no part of their obedience. Therefore, all the ages in which they suffer are ages spent in sinning against this first and essential law of their creation ; and must necessarily increase the aggregate of their demerit, and lay the eternally successive necessity of continuance in that place and state of torment. Thus, it is evident that this doctrine, so specious and promising at its first appearance, is essentially defective ; and contains in itself the seeds of its own destruction. Besides, if the fire of hell could purify from sin, all the dispensations of God's grace and justice among men must have been useless ; and the mission of Jesus Christ most palpably unnecessary ; as all that is proposed to be effected by his grace and Spirit might be, on this doctrine, effected by a proportionate continuance in hell-fire : and there, innumerable ages are but a point in reference to eternity ; and any conceivable or inconceivable duration of these

torments, is of no consequence in this argument, as long as, at their termination, an eternity still remains.

This system, therefore, can give no consolatory answer to the question, "What shall I do to be saved?" as it is itself essentially destitute of evidence, deficient in the validity of its adduced proofs, and consequently incapable of affording conviction to the inquiring mind.

iv. The doctrine of the metempsychosis, or transmigration of souls, has been adduced as affording a stable ground on which the hope of final salvation might be safely built. This doctrine is attributed to Pythagoras; but it is likely that he derived it from the Egyptians or Indians, who professed it long before his time; and among the latter of whom it is an article of faith to the present day.

It is on the ground of this doctrine that the Brahmins refuse to take any animal food, or destroy any living creature; as they suppose that the soul of an ancestor or relative may be lodged in fish, fowl, or beast. This doctrine not only allows men another state of probation after this life, but many such states; for, in every body, especially human, through which, according to this opinion, the soul passes, it has an opportunity of acquiring those virtues by which it may be assimilated to the Divine Being; and afterwards be absorbed into the divine essence.

The Pharisees among the Jews were certainly not only acquainted with this doctrine, but held it as an article of faith. It appears in the question of the disciples to our Lord, John ix. 2, "Master, who did sin, this man or his parents, that he was born blind?" Is his blindness a punishment on his parents for their sins? or did he sin in some other body, that he is punished with blind-

ness in this? Though this doctrine is hinted at in this and some other places in the Bible, yet it is nowhere taught in that sacred book. It is not a doctrine of revelation. Nor does it appear to have any foundation in reason. There are no facts in nature from which it can be inferred; and I am not acquainted with any arguments in philosophy, by which it can be proved to be either possible or plausible. Yet it has a greater show of simplicity and probability than the doctrines of emendatory punishments in hell, or of purging fires in an intermediate state. And were I to become a volunteer in faith, I could reconcile the metempsychosis to my reason, much sooner than I could any of the preceding systems. But this scheme also fails in several essential points:—

1. It has nothing in Scripture to support it.
2. It is not a doctrine that sound philosophy can espouse; because it is incapable of any kind of rational or metaphysical proof.
3. Could it be shown to be probable, it would not answer the end proposed; as it is absurd to suppose that a soul, by becoming brutalized, could be refined and purified—or that, by animating a body with bestial inclinations, it could acquire habits of virtue—or that, by passing through so many mediums, it could make atonement for past transgressions, while in every state it was committing new offences—or that these temporary degradations could be considered an adequate price for eternal glory. For in this, as in all preceding cases, we are to consider that there are, 1. Crimes which require an atonement. 2. Impurities which require purgation. And, 3. A state of endless felicity which must be purchased; and it is obvious that in each of these respects this doctrine, weighed in the balances, is found wanting.

v. The fifth opinion, which is by far the most plausible, is this: That God, through his own mere benevolence, may pardon sin, purify the soul, and confer everlasting bliss; and, therefore, to the sincere inquirer in the text it may be said, God is a Being of infinite benevolence; trust in his goodness, endeavour to live soberly and virtuously for the future, and doubt not that he will take you at last to his eternal glory.

This is specious; and by such assertions many have been and are still deceived. For who can doubt that he whose name is mercy, and whose nature is love, will not, from his endless benevolence, forgive a miserable sinner; and take, when earnestly solicited, a sincere penitent to an everlasting state of blessedness? Doubts on this point have been deemed irrational and absurd; and the assertion that salvation cannot be obtained in this way, has been regarded as little less than blasphemy. To see the merits of this scheme, the reader must consider that it is not God's benevolence or mercy in or through Christ which is here spoken of; but benevolence or mercy in itself; and acting from itself, without any consideration whatever to anything done by the person himself, or by any other in his behalf: for this scheme supposes that God does this merely through the impulse of his own benevolence or goodness.

What God can do in the exertion of any one of his attributes, is not the question: but what he can do, consistently with all the perfections of his nature. We know that he is omnipotent; and as omnipotence is unlimited, and unconfined, it can do everything that is possible to be done: but, notwithstanding, it does not do all that is possible to be done: for it is possible, in the illimitable vortex of space, to create unnumbered worlds; but this is not done. It is possible to change, in endless variety, the worlds and beings already made,

and give them new modes of existence, new qualities, other forms, habits, &c. &c., by successive infinite changes; but neither is this done. Thus we see that the existence of an attribute or perfection in the divine nature, does not necessarily imply the exertion of that attribute or perfection, in any work suitable or correspondent to the nature of that attribute.

All the divine perfections are in perfect unity and harmony among themselves: God never acts from one of his attributes exclusively; but in the infinite unity of all his attributes. He never acts from benevolence to the exclusion of justice, nor from justice to the exclusion of mercy. Though the effect of his operations may appear to us to be in one case the offspring of power alone—in another, of justice alone—in a third, of mercy alone; yet in respect to the divine nature itself, all these effects are the joint produce of all his perfections, neither of which is exerted more nor less than another. Nor can it be otherwise; nor must we, by our preconceived opinions, or to favour our particular creed, set the attributes of God at variance among themselves, or “wound one excellence with another.” God, therefore, can do nothing by the mere exercise of his benevolence, that is not perfectly consistent with his justice and righteousness.

Should it be said that, because God is infinitely good, therefore we may expect that he will save sinners from this consideration alone: I answer, that God is infinitely just; and therefore we may expect that he will, on that consideration, show mercy to no man! Now the argument in the one case is precisely as good and as strong as in the other; because the justice of God that requires him to punish sinners, is equal to his mercy which requires him to save them. And this argument is sufficient to show that the exercise of the mere benevolence

of God is no ground to hope that he will save sinners: for humanly speaking, considering the apostate condition of this sinful world, and the multiplied rebellions and provocations of men, it is more natural to suppose, that, if any attribute of God can be exercised exclusively of the rest, it must be, in this case, his justice; and if so, the destruction of the whole human race must be inevitable. The conclusion in one case is as warrantable and legitimate as in the other. Here, therefore, we gain no ground; but are obliged to retire from the consideration of this subject with the fullest conviction that salvation, on this hypothesis, is wholly impossible.

To the objection, that “as the king has the royal prerogative to pardon those who are convicted and condemned by the law; and that he can, without any impeachment of his character, as the fountain of justice, and supreme magistrate in the land, display his royal clemency in remitting capital punishments, pardoning the guilty, and restoring him to his primitive condition, with all the rights and privileges of civil society;” it may be answered, that it is never supposed that the king acts thus from the mere impulse of his clemency; though the words, *de gratiâ nostrâ speciali, et ex mero motu nostro*, “of our special grace, and mere motion,” be sometimes used; yet it is always understood that for every act of this kind “there are certain reasons and considerations, thereunto him inducing;” and these reasons and considerations are such as in his own opinion, and that of his counsellors, are a sufficient vindication of his conduct. Sometimes in the pardons themselves these reasons are stated, *Ad instantiam dilecti et fidelis nostri A. B. pardonavimus C. D.* “at the earnest entreaty of our beloved and faithful friend A. B. we have pardoned C. D.” &c. or, *Nos—de avisamento et assensu Domino-rum Spiritualium et Temporalium, ac ad specialem re-*

quisitionem Communitatis regni nostri Angliæ, in presenti Parlamento nostro existentium, pardonavimus et relaxavimus A. B. “We by the advice and consent of the Lords Spiritual and Temporal, and at the special request of the Commons of our kingdom of England in the present Parliament assembled, have pardoned and forgiven A. B.” &c.

At other times, the king enumerates a great variety of reasons why he should do this. 1. A consideration that vengeance is the Lord’s, and he will repay. 2. A consideration of the passion of Christ for transgressors. 3. Filial piety towards the blessed virgin: and lastly, the consideration of innumerable favours received from the hand of God; as in the case of a royal pardon granted to several traitors by Hen. VI. See Rymer. vol. ix. p. 178.

Add to all this, that such clemency is not extended, where something cannot be pleaded in arrest of justice; something that may be said to lessen the iniquity and enormity of the crime. And it may likewise be added, that no wise and prudent king ever resorts to the exercise of this prerogative of his crown, where the circumstances of the case will not justify him both in the sight of equity, and in the sight of his people. For, as Sir Henry Finch says, “The king has a prerogative in all things that are not injurious to the subject: nihil enim aliud potest rex, nisi id solum quod de jure potest;” “for the king can do nothing but that only which he can do according to law.” Finch, lib. lxxxiv. 5. Hence, “the power of pardoning offences is intrusted to the king on a special confidence that he will spare those only whose case, had it been foreseen, the law itself may be presumed willing to except out of its general rules, which the wisdom of man cannot make so perfect as to suit every particular case.” 1 Shaw 284.

The king, therefore, was ever supposed to use his

royal prerogative in pardoning offences, according to the spirit and design of the law : and never to pardon him whom the law would condemn, all the circumstances of his case having been foreseen.

Now we may rest assured that God never does anything without infinite reason and propriety ; and requires nothing but through the same. His benevolence was the same under the Mosaic law that it is now, or ever can be, as he is unchangeable ; yet we find that under the Mosaic law he required sacrifice, and would not remit any offence without this ; and for this conduct he must have infinite reason, else he had not required it ; thus we see that, during that dispensation, his own infinite goodness, separately considered, was no reason why he should remit sin ; else he had gratuitously done it without requiring sacrifice, which bears all the appearance of a requisition of justice, rather than a dictate of mercy.

Again, God can have no motive relative to his kingdom or throne, to forgive a transgressor ; for he is infinitely independent ; therefore no reason of state can prevail here, nor even exist ; and as to anything that might be found by equity, to plead in arrest or mitigation of judgment against the rigorous demands of justice, this also is impossible ; for God's justice can have no demands but what are perfectly equitable ; his justice is infinite righteousness, as totally distant from rigour on the one hand, as from laxity or partiality on the other. Again, surely nothing can be alleged in extenuation of any offences committed by the creature against the Creator. Every sin against God is committed against infinite reasons of obedience, as well as against infinite justice ; and consequently can admit of no plea of extenuation. On all these considerations, there appears no reason why God should exercise his eternal goodness merely in remitting sins ; and without sufficient reason he will never act.

Should it be farther said that the wretched state of the sinner pleads aloud in the ears of God's mercy, and this is a sufficient reason why this mercy should be exercised, I answer, as before, that his wicked state calls as loudly in the ears of God's justice, that it might be exclusively exercised ; and thus the hope from mercy is cut off. Besides, to make the culprit's misery, which is the effect of his sin, the reason why God should show him mercy, is to make sin and its fruits the reason why God should thus act. And thus, that which is in eternal hostility to the nature and government of God, must be the motive why he should, in a most strange and contradictory way, exercise his benevolence to the total exclusion of his justice, righteousness, and truth ! Hence it appears that no inference can be fairly drawn from the existence of eternal benevolence in God to answer the solemn inquiry in the text, or to afford a basis on which any scheme of human salvation can be successfully built.

As these five schemes appear to embrace all that can be devised on this subject ; and on examination each of them is proved to be perfectly inefficient, or inapplicable to answer the purpose for which it is produced, we may, therefore, conclude that no scheme of human salvation ever invented by man, can accomplish this end ; and the question, What must I do to be saved ? must have remained eternally unanswered, if God, in his boundless mercy, in connexion with all his attributes, had not found out a plan, in which all his perfections can harmonize, and his justice appear as prominent as his grace.

VI. I come, therefore, to the scheme proposed by the Almighty, and contained in the apostle's answer to the terrified jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

In order to see the force of the apostle's meaning, and understand the propriety of his exhortation, we must endeavour to acquaint ourselves with the person of whom he speaks. "Believe," says he, "on the Lord Jesus Christ." From this answer, it is certain the apostle intimates that the believing which he recommends would bring from the person who is the object of his exhortation, the salvation after which the jailer inquired. And as trusting in an unknown person for his eternal welfare would be a very blind and desperate confidence ; it was necessary that he should be informed of the author, and instructed in the principles of this new religion, thus recommended to his notice ; and therefore it is immediately added, ver. 32, that "they spake the word of the Lord unto him," and to all that were in his house—*τον λογον του Κυριου*, *the doctrine of the Lord* ; all the teaching that concerned Jesus Christ, and the salvation which he came to dispense to mankind.

From the specimens we have of the apostle's preaching in the book of the Acts, as well as in his epistles, we cannot be at a loss to find what the doctrine was which he preached both to Jews and Gentiles : it was in general, "repentance towards God, and faith towards our Lord Jesus Christ," Acts xx. 16. And of this Jesus he constantly testified, that although he was the most high and mighty of beings, yet "he died for our offences, and rose again for our justification."

But who is this Person in whom he exhorts the jailer to believe, and who is here called the Lord Jesus Christ? That there has been much controversy on the subject of this question in the Christian world, is well known ; and into it I do not propose at present to enter. I shall simply quote one text from this apostle's writings, on which I shall make a few remarks, in order to ascertain what his views of this person really were : and the conclusions

which we must necessarily draw from these views. The text is, Colos. i. 16, 17, "By him were all things created that are in heaven and that are in earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist."

Four things are here asserted:—

1. That Jesus Christ is the Creator of the universe; of all things visible and invisible; of all things that had a beginning, whether they exist in time or in eternity.

2. That whatsoever was created, was created for himself: that he was the sole end of his own work.

3. That he was prior to all creation; to all beings, whether in the visible or invisible world.

4. That he is the preserver and governor of all things, for by him all things consist.

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly God:—

1. Creation is the proper work of an infinite, unlimited, and unoriginated Being; possessed of all perfections in their highest degrees; capable of knowing, willing, and working infinitely, unlimitedly, and without control. And as creation signifies the production of being where all was absolute nonentity; so it necessarily implies that the Creator acted of and from himself: for as previously to this creation, there was no being, consequently he could not be actuated by any motive, reason, or impulse without himself; which would argue that there was some being to produce the motive or impulse, or to give the reason. Creation, therefore, is the work of Him who is unoriginated, infinite, unlimited, and eternal: but Jesus Christ is the Creator of all things; therefore Jesus

Christ must be, according to the plain construction of the apostle's words, truly and properly God.

2. As, previously to creation, there was no being but God ; consequently, the great First Cause must, in the exertion of his creative energy, have respect to himself alone ; for he could no more have respect to that which had no existence, than he could be moved by non-existence to produce existence or creation. The Creator, therefore, must make everything for himself.

Should it be objected, that Christ created officially, or by delegation, I answer, this is impossible ; for as creation requires absolute and unlimited power or omnipotence, there can be but one Creator, because it is impossible that there can be two or more omnipotent, infinite, or eternal Beings. It is therefore evident that creation cannot be effected officially, or by delegation ; for this would imply a Being conferring the office, and delegating such power ; and that the being to which it was delegated was a dependent being, consequently not unoriginated and eternal. But this the nature of creation proves to be absurd.

1. The thing being impossible in itself, because no limited being could produce a work that necessarily requires omnipotence.

2. It is impossible, because if omnipotence be delegated, he to whom it is delegated had it not before ; and he who delegates it ceases to have it, and, consequently, ceases to be God ; and the other to whom it is delegated becomes God, because such attributes as those with which he is supposed to be invested, are essential to the nature of God. On this supposition, God ceases to exist, though infinite and eternal ; and another, not naturally infinite and eternal, becomes such ; and thus an infinite and eternal Being is produced in time, and has a beginning, which is absurd. Therefore, as Christ is the Creator, he

did not create by delegation, or in any official way. Again, if he had created by delegation, or officially, it would have been for that Being who gave him that office, and delegated to him the requisite power ; but the text says that all things were made by him and for him, which is a demonstration that the apostle understood Jesus Christ to be the end of his own work, and truly and essentially God.

3. As all creation necessarily exists in time, and had a commencement ; and there was an infinite duration in which it did not exist ; whatever was before or prior to that must be no part of creation ; and the Being who existed prior to creation, and before all things—all existence of every kind, must be the unoriginated and eternal God ; but St. Paul says Jesus Christ was before all things ; therefore the apostle conceived Jesus Christ to be truly and essentially God.

4. As every effect depends upon its cause, and cannot exist without it ; so creation, which is an effect of the power and skill of the Creator, can only exist and be preserved by a continuance of that energy that first gave it being ; hence God, the *preserver*, is as necessary to the continuance of all things as God, the *Creator*, was to their original production : but this preserving or continuing power is here attributed to Christ ; for the apostle says, “and by him do all things consist ;” for as all being was derived from him as its cause, so all being must subsist by him, as the effect subsists by and through its cause. This is another proof that the apostle considered Jesus Christ to be truly and properly God, as he attributes to him the preservation of all created things, which property of preserving belongs to God alone ; therefore Jesus Christ is, according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially God.

Taking, therefore, the apostle as an uninspired man, giving his own view of the author of the Christian religion ; it seems beyond all controversy, that himself believed Christ Jesus to be God : but considering him as writing under the inspiration of the Holy Ghost, then we have, from the plain grammatical meaning of the words he has used, the fullest demonstration that he who died for our sins, and rose again for our justification, was God over all ; and as God alone can give salvation, and God alone remit sin ; hence, with the strictest propriety, the apostle commands the almost despairing jailer to believe in the Lord Jesus Christ, and he should be saved.

In examining the preceding schemes of salvation, we have already seen, that God cannot act from one attribute exclusively ; that he can do nothing without infinite reason ; and that, when he acts, it is in and through the infinite harmony of all his attributes.

In the salvation of the human soul, two attributes of God appear to be peculiarly exercised ; viz., his justice and his mercy ; and to human view, these attributes appear to have very opposite claims ; nevertheless, in the scheme of salvation laid down in the gospel, these claims are harmonized so, that God can be just, and yet the “justifier of him that believeth on Jesus.” In this scheme “Mercy and Truth are met together ; Righteousness and Peace have kissed each other.”

From St. Paul's doctrine concerning Christ, as the Saviour of men, we may learn what it was which he wished the jailer to believe, viz., 1. That this glorious Personage, who was the Creator, Preserver, Owner, and Governor of all things, was manifested in the flesh, and suffered and died to make an atonement for the sins of the world : for it is most evident, from all the apostle's writings, that he considered the shedding of Christ's blood in his death as a sacrificial offering for sin ; and

he ever attributes the redemption of the soul and the remission of sins to the shedding of this blood. 2. That his life was offered for the life of men; and that this was a sacrifice which God himself required; for Christ was considered "THE LAMB OF GOD which takes away the sin of the world." 3. That all the law and the prophets bore testimony to this; and that he, as a sacrifice for sin, was the end of the law for righteousness, *εἰς δικαιοσύνην*, "for justification," to every one that believeth.

That *God manifested in the flesh* is a great mystery, none can doubt; but it is what God himself has most positively asserted, John i. 1—14, and is the grand subject of the New Testament. How this could be we cannot tell: indeed, the union of the soul with its body is not less mysterious; we can just as easily comprehend the former as the latter; and how believers can become "habitations of God through the Spirit," is equally inscrutable to us; yet all these are facts sufficiently and unequivocally attested; and on which scarcely any rational believer or sound Christian philosopher entertains a doubt. These things are so; but how they are so, belongs to God alone to comprehend; and as the manner is not explained in any part of divine revelation, though the facts themselves are plain; yet the proofs and evidences of the reasons of these facts, and the manner of their operation, lie beyond the sphere of human knowledge.

From what has been said we derive the following particulars:—

1. That the Word, which was with God, and is God, became flesh, and tabernacled among us: this is a truth which we receive from divine revelation.

2. That God never does anything that is not necessary to be done; and that he never does anything without an

infinite reason :—these are truths, also, which we learn from the perfections of the divine nature.

3. That God has required the incarnation and passion of Jesus Christ :—and this the sacred Scriptures abundantly declare.

4. That this would not have taken place, had it not been infinitely reasonable and absolutely necessary, we learn from the same perfections.

5. That the sacrifice of Christ, thus required by God, was infinitely pleasing to him, and completely proper to accomplish the end for which it was appointed :—this is evident from its being required ; for God can require and devise nothing that is not pleasing to himself, proper in itself, and fit to accomplish the end for which it was required.

6. That as the sacrifice of Christ was required to take away the sin of the world, we may rest assured that it was proper to accomplish that end ; and that God, in the claims of his justice and mercy, is perfectly pleased with that sacrifice.

7. That as the dignity of Jesus Christ is infinitely great and glorious, so all his acts have an infinite merit, because they are the acts of a Being absolutely perfect.

8. That though his passion and death could take place only in the human nature which he had associated with his divinity, for in that “dwelt all the fulness of the Godhead bodily ;” yet this association stamped all the acts of that manhood with an infinite value.

9. And as these sufferings, &c., took place in human nature, and were undergone on account of all those who were partakers of that nature, therefore they were sufficient to make atonement for the sins of the whole world ; and are, to the divine justice, infinite reasons why it should remit the sins of those in whose behalf these

sufferings, &c., were sustained. When, therefore, a sinner goes to God for mercy, he goes not only in the name, but with the sacrifice of Christ: this he offers by faith to God; that is, he brings it with the fullest confidence that it is a sufficient sacrifice and atonement for his sins; and thus he offers to divine justice an infinite reason why his sins should be blotted out. To this faith can attach itself without wavering; and on this, God can look with infinite complacency and delight. And it follows, that the man whose business it is to make known the way of salvation to perishing mortals can say with the utmost confidence to every genuine penitent, "Believe on the Lord Jesus Christ, and thou shalt be saved."

This scheme is of God's own appointment; by it his law is magnified and made honourable; from its very nature it must be effectual to the purposes of its institution; and is liable to none of the objections with which all other schemes of salvation are encumbered. By it the justice of God is as highly magnified as his mercy. "What the law could not do, in that it was weak through the flesh," God has done by "sending his Son in the likeness of sinful flesh, and for sin (*καὶ περὶ ἁμαρτίας*, and as a sacrifice for sin), condemned sin in the flesh," Rom. viii. 3. And thus our salvation is of grace; of the free mercy of God, in and through Christ; not of works, nor of sufferings, that any man should boast; and thus God has the glory to eternity, while man enjoys the unspeakable gift, and the infinite benefits resulting from that gift.

In this scheme of redemption we see a perfect congruity between the objects of this redemption, and the redemption-price which was paid down for them. The objects of it are the human race; all these had sinned, and come short of the glory of God: it was right, there-

fore, that satisfaction should be made in that same nature, either by receiving punishment, or paying down the *λυτρον*, or redemption-price. Now we have already seen, that bearing the punishment due to a crime is no atonement for that crime, nor can answer any of the purposes of that original law which God gave to man in his state of innocency; and we have also seen, that no acts of delinquents, however good they may be supposed, can purchase blessings of infinite worth, or make atonement for the past. Hence it is absolutely impossible that the human race could redeem themselves; and yet justice, and the fitness of things required that the same nature which sinned should be employed in the work of atonement. Behold, then, the wisdom and goodness of God! Christ assumes human nature:—that it might be free from blot, stain, or imperfection, it is miraculously conceived, by the power of the Holy Spirit, in the womb of a virgin; and that it might be capable of effectually performing every redeeming act, *God* was manifested in this flesh. Here, then, we see the same nature suffering which had sinned; and we see all these sufferings stamped with infinite merit, because of the Deity who dwelt in that suffering humanity. Thus Christ was man, that he might suffer and die for man; and he was God, that the sufferings and death of the man Christ Jesus might be of infinite value! The skill, contrivance, and congruity of this system reflect as high honour on the wisdom as on the mercy of God!

It has been stated in the commencement of this discourse, that men, by their personal transgressions, are exposed to eternal punishment; and in consequence of the impurity or infection of their nature, they are incapable of enjoying eternal glory; and therefore to be saved, must necessarily imply the being delivered from all the guilt of all sin, and from all its impurity; so that

the soul shall be a proper habitation of God through the Spirit, and be capable of an eternal union with him in the realms of glory. How, therefore, are these purposes to be effected by believing on the Lord Jesus Christ? St. Paul says, Gal. iii. 22, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Now the promise not only comprehends the incarnation of Christ, but also the blessings to be communicated through that incarnation. These blessings may be all summed up in these three particulars: 1. Pardon of sin. 2. The gift of the Holy Spirit, for the purification of the heart; and, 3. Eternal life, as the consequence of that pardon and purification. Now Christ, by his sacrificial death, has purchased pardon for a condemned world, and reconciliation to God; for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 19. And we "have redemption in his blood, the forgiveness of sins," Eph. i. 7. When reconciled to God, and thus brought nigh by the blood of Christ, we receive the gift of the Holy Spirit, which is a fruit of the death, resurrection, and ascension of our Lord. Ps. lxxviii. 18, Eph. iv. 8. And this Spirit, which is emphatically called the *Holy* Spirit, because he is not only infinitely holy in his own nature, but his grand office is to make the children of men holy, is given to true believers, not only to "testify with their spirits that they are the children of God" (Rom. viii. 16), but also to purify their hearts; and thus he transfuses through their souls his own holiness and purity; so that the image of God, in which they were created, and which by transgression they had lost, is now restored; and they are, by this holiness, prepared for the third benefit, the enjoyment of eternal blessedness, in perfect union with him who is the Father and God of glory, and the Foun-

tain of holiness. This pardon and reconciliation, this holiness and purity, and this eternal glory, come all in consequence of the incarnation, passion, death, resurrection, ascension, and mediation of Christ; and this complete restoration to the image and likeness of God is the utmost salvation the soul of man can possess; and being brought to eternal glory, the utmost beatification of which a created intelligent being is capable. And as it has been demonstrated that no scheme of salvation ever invented by man can procure or produce these blessings; and as the word of God shows that all these things are provided by the Christian system; we may confidently assert that "there is no name under heaven given among men, whereby we must be saved; neither is there SALVATION in any other," Acts iv. 12; and with the same confidence we can say to every sinner, and especially to every genuine penitent, "Believe on the Lord Jesus Christ, and thou shalt be saved." The exhortation itself appears so very rational, and the basis on which it is built so very solid, that all difficulties in the way of faith or believing are completely removed; so that it seems as impossible, on this ground, not to believe, as it seemed before to credit the possibility of being saved, even through this scheme; because it has been too often recommended unaccompanied with those considerations, which prove it to be the first-born of the goodness, wisdom, justice, and mercy of the God and Father of ALL.

On a review of the whole of the preceding argumentation, it may be objected to this doctrine, as it was to St. Paul, its first systematic defender, "You make void the law through faith." To which we reply, as he did, "God forbid! Yea, we establish the law."

Whether we understand the term law as signifying the rites and ceremonies of the Mosaic institution, or

the moral law, which relates to the regulation of the manners or conduct of men; the doctrine of salvation by faith establishes this law. All the law of commandments, consisting of ordinances, had respect to Christ, who alone was the Object and the End of this law; and by his passion and death, the whole of its sacrificial system, in which its essence consisted, was fulfilled and established.

As to the moral law, this also is fully established by the doctrine of salvation by faith; for the faith essential to this doctrine works by love; and love is the principle of obedience; and he who receives salvation by faith receives, at the same time, power from God to live in obedience to every moral precept; and such persons are emphatically termed the workmanship of Christ, created anew unto good works. They are born of God, and his seed remaineth in them; and they cannot sin because they are born of God. Being freed from the dominion, guilt, and pollution of sin, they have their fruit unto holiness, and the end everlasting life; and in a righteous life, they "show forth the virtues of Him who has called them out of darkness into his marvellous light." The very "thoughts of their hearts are cleansed by the inspiration of God's Holy Spirit; so that they are enabled perfectly to love him, and worthily to magnify his name." They show the work of the law written in their hearts, by living "not after the flesh, but after the Spirit." The very Spirit which is given them, on their believing in Christ Jesus, is the Spirit of holiness; and they can retain this Spirit no longer than they live in the spirit of obedience. He who is saved by grace, through faith, not only avoids every appearance of evil, but lives an innocent, holy, and useful life. Hypocrites, pretenders to holiness, and antinomians of all sorts, have no interest in this sacred doctrine; they neither know its nature nor

its power; before such swine God will not have his pearls cast; they "are of their father the devil, for his lusts they will do." Let not the doctrine suffer on their account; they have neither lot nor part in this matter; if they hold this truth in their creed, they hold it in unrighteousness.

We have already seen that the law given to man in his state of innocence was most probably this: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." As he not only broke this law by his first transgression, but also lost the power to fulfil it; the object of God, in his redemption, was not merely to provide pardon for the breach of this law, but to restore him to that divine image which he had lost; hence the gospel proclaims both pardon and purification; and they that believe are freely justified from all things, and have their hearts purified by faith. Thus the grand original law is once more written on their hearts by the finger of God; and they are restored both to the favour and to the image of their Maker. They love him with all their powers, and they serve him with all their strength. They love their neighbour as themselves, and, consequently, can do him no wrong. They live to get good from God, that they may do good among men. They are saved from their sins, are made partakers of the divine nature, escape the pollutions that are in the world; and, being guided by his counsel, they are at last received up into his glory.

"Now, to him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only-wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

SERMON XXXV.

THE CHRISTIAN PROPHET AND HIS WORK.*

1 COR. xiv. 3.

“He who prophesieth, speaketh unto men to edification, and to exhortation, and to comfort.”

“TAKE heed how ye hear,” was an advice of the SON of GOD ; and forcibly states, that serious attention to sacred truths is essentially requisite to those who wish to profit by them ; and without this, even Christ himself may preach in vain. It was the saying of a wise and holy man, that “the word of God was never heard profitably, but under the influence of that Spirit by which it was originally dictated.” Long experience has proved, that though the mighty Paul may plant, and the eloquent Apollos water, yet it is God alone who gives the increase. Every minister of God should be deeply sensible of this, that he may earnestly implore that help without which no good can be done ; that wisdom without which the word of God cannot be rightly divided ; and that influence on the minds of his hearers, without which there can be no fruit of his labours.

A philosopher among the ancient heathens observed,

* This Sermon first appeared in the Methodist Magazine for 1800, p. 5 ; and was afterwards published separately.—EDITOR.

that "Man is an animal fond of novelty ;" the observation readily acquired the force of an incontrovertible maxim, because the facts which gave it birth were everywhere evident, things new or uncommon being always found to impress the senses more forcibly than those which daily occur. Man is fond of power, and is ever affecting to perform actions beyond the limits of his own strength ; but, as repeated exertions painfully demonstrate to him the littleness of his own might, he strives to have recourse to foreign help, and especially grasps at supernatural powers. Hence originated the desire of acquainting himself with the invisible world, that he might associate to himself the energies of supernatural agents, and by their assistance satisfy his criminal curiosity, and gratify his pride and ambition. And hence the pretensions to potent spells, necromantic incantations, and the whole system of magic. It was in consequence of giving unrestrained scope to this principle that miraculous powers were more earnestly coveted in ancient (and I may add, in modern) times, than the constant ability to do good through that influence which can come from God alone, working by that love which never faileth.

That miraculous gifts were largely distributed in the primitive church, and especially among the believers at Corinth, is sufficiently evident ; and that they were preferred by some to that love which is the fulfilling of the law, is too plainly intimated in this epistle. The gift of tongues, or a supernatural capacity of speaking various languages which a man had not learnt, seems to have prevailed in the Christian church for a considerable time after the day of pentecost. And several, mistaking the design of the Lord in the communication of these gifts, wished to possess the miraculous power merely for its own sake, and not on account of the good which might

be done by it. Hence, if they spake with tongues (various languages), it was deemed sufficient, notwithstanding those who heard it were not edified, because they did not understand the language which was spoken. The apostle shows, that acting in this way did not fulfil the kind intention of the Most High, as speaking of the deep things of God in the language of an Arab was not calculated to instruct a Greek, to whom that language was utterly unknown. And though they might appear more excellent in their own eyes, because possessing more of that knowledge which too often puffeth up (to which it appears that some even of the believing Greeks were too much attached), yet the apostle assures them that greater was he in the sight of God, whose talent led to general instruction, than he who possessed the tongue of the learned, whether his knowledge were acquired by study, or came by divine inspiration. For the grand design of the gospel-ministry was, "to instruct men in righteousness, to unite them to God, and comfort them in all tribulations and adversities;" and this appears to me to be the meaning of the words of the text: "He who prophesieth speaketh unto men to edification, and to exhortation, and to comfort."

Two things the apostle presents here to our view :—

I. The PROPHET : "He who prophesieth."

II. His WORK : "He speaketh unto men to edification, exhortation, and comfort."

I. The word prophet generally conveys the idea of a person so far acquainted with futurity as to discern some purpose of the Divine Being relative to his government of the natural or moral world; but which is not sufficiently matured by the economy of providence to make, as yet, its public appearance among men; and to prophesy, is usually understood to imply the foretelling such

an event, the time of its appearance, and the place of its operation, with some preceding and subsequent circumstances.

That several of those who are termed prophets in the Sacred Writings did thus predict future events, is a truth which cannot be successfully contested. A truth which successive ages have had the fullest opportunity of confirming—which stands as an immense and impregnable bulwark against all the pretensions and sophisms of modern deism ; and which, perhaps, the late eventful period tended not less to confirm than any of the preceding ones.

But that this was the original and only meaning of the word prophet, or prophecy, is very far from being clear. The first place in which the word occurs is Gen. xx. 7, where the Lord says of Abraham to Abimelech, “He is a prophet (נביא הוא *nabi hu*) and will pray (יִתְחַפֵּל *yithpallel*, will make earnest intercession) for thee.” In the common acceptance of the word, it is certain Abraham was no prophet ; but here it seems to signify a man well acquainted with the Supreme Being, capable of teaching others in divine things ; and especially a *man of prayer*—one who had great influence with the God he worshipped, and whose intercessions were available in the behalf of others. And in this sense the original word, נביא *nabi*, is used in several places of the New Testament.

It was through inattention to this meaning of the word which appears to me to be the true, original, and ideal one, that all the commentators and critics that I have met with have been so sadly puzzled with that part of the history of Saul which is related 1 Sam. x. 9—13, and xix. 20—24. In these passages, the sacred historian represents Saul, who was neither a prophet nor the son of one, associating with the prophets, “and pro-

phesying among them ;” to which, it appears, he was led “by the Spirit of the Lord which came upon him.” That this can mean no more than prayer and supplication to God, accompanied probably with edifying hymns of praise and thanksgiving (for they had instruments of music, chap. x. 5), needs, in my opinion, little proof. If Saul had prophesied, in the common acceptation of the word, it is not likely that we should have been kept absolutely in the dark concerning the subject and design of his predictions ; of which, by the way, not one syllable is spoken in the oracles of God. The simple fact seems to have been this. God, who had chosen this man to govern Israel, designed to teach him that the Most High alone is the fountain of all power, and that by him only, kings could reign so as to properly execute justice, and be his ministers for good unto the people. To accomplish this gracious purpose, “he gave him another heart,” ver. 9, a disposition totally different from what he had ever before possessed, and taught him to pray. Coming among the sons of the prophets, on whom the Spirit of the Lord rested, and who were under the instruction of Samuel, chap. xix. 20, while they worshipped God with music and supplication, Saul also was made a partaker of the same divine influence, and *prophesied*—made prayer and supplication, among them. To see one who did not belong to the prophetic school, thus incorporated with the prophets, pouring out his soul to God in prayer and supplication, was an unusual sight, which could not pass unnoticed, especially by those of Saul’s acquaintances, who probably knew him in times past, to have been as careless and as ungodly as themselves (for it was only now he got that other good Spirit from God, a sufficient proof that he had it not before) ; these companions of his being unacquainted with that grace which can in a moment influence and

change the heart, would, according to an invariable custom, express their astonishment with a sneer, "Is SAUL also among the prophets!" That is, in modern language, "Can this man pray or preach? He whose education has been the same as our own; employed in the same secular offices, and formerly companion with us in what he now affects to call folly and sin—can such a person be among the prophets?" Yes. For God may have given him a new heart; and the Spirit of God, whose inspiration alone can give sound understanding in sacred things, may have come upon him for this very purpose, that he might announce unto you the righteousness of the Lord, and speak unto your ruined souls "to edification, and to exhortation, and to comfort."

I have dwelt longer on the case of Saul among the prophets, because it appears to be exactly similar to a case mentioned in this chapter, and to which my text is closely allied. "If any prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart manifested; and *falling down* on his face, he will worship God, and report that God is among you of a truth," verses 24, 25. Who does not see here a parallel case to Saul among the prophets, especially if collated with 1 Sam. xix. 20—24: "And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing presiding over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. And Saul went to Naioth of Ramah; and the Spirit of God was upon him also, and he went on and prophesied. And he stripped off his clothes, and prophesied before Samuel in like manner,

and *lay down naked* all that day, and all that night. Wherefore, they say (as in the case related, chap. x.), Is Saul also among the prophets?"

I have often observed in public meetings among religious people, especially in meetings for prayer, that persons wholly unconcerned about the matter in hand, or its issue, have been suddenly seized by the spirit of the supplicants, while vacantly staring at those employed in the sacred work, and *falling down* on their knees, have acknowledged the power and presence of the Most High; and like Saul among the prophets have gone on supplicating with them, with a renewed heart, and a right spirit.

Those who have taken on them unmercifully to criticise and condemn such meetings, should prove, in vindication of their own conduct, that Saul, the sons of the prophets, and the venerable Samuel at their head, were enthusiasts and fanatics; and that the parallel case in this chapter should have been marked by the apostle with terms of abhorrence and detestation, that others might be deterred from copying their example.

The history of Elijah and the priests of Baal, mentioned in 1 Kings xviii., throws farther light on this subject. In ver. 26 it is said, "They (the priests of Baal) took a bullock and dressed it, and called on the name of Baal from morning until noon, saying, O Baal, hear us! And they leaped upon the altar—and cried aloud—and cut themselves with knives, till the blood gushed out; and they *prophesied* (יִרְחֹבֵא *rayithnabeu*, "and they made supplication") until the time of the evening sacrifice." From the whole context it is plain, that earnest importunate prayer is alone what is meant by prophesying in this place.

In addition to what has been said, it is necessary to observe that *prophet*, in the text, means not only one

who, according to the original import of the word, is an intercessor, or a man of prayer, which is an essential characteristic of every minister of the gospel ; but it means also one who teaches others the great and glorious science of salvation, and instructs men in their religious obligations to God, and in their duty to their neighbour and to themselves. And this is undoubtedly the sense in which St. Paul uses it here. And as all the prophets of God, whose principal business it was to instruct the people in the way of righteousness, were men of prayer, who were continually interceding with God in behalf of the wretched and careless to whom they ministered, the term נביא *nabi* became their common appellative ; and thus a part of their office, intercessors for the people, might have given rise to that name by which the Spirit of God thought proper afterwards to distinguish those whom he sent, not only to pray for and instruct the people, but also to predict those future events which concerned the punishment of the incorrigible, and the comfort and exaltation of his own servants.

A preacher who is not a man of prayer cannot have a proper knowledge of the nature and design of the gospel-ministry—cannot be alive to God in his own soul ; nor is likely to become instrumental in the salvation of others. In order to do good a man must receive good ; prayer is the way in which divine assistance is received ; and in the work of the ministry no man can do anything unless it be given him from above. In many cases, the success of a preacher's labours depends more on his prayers than on his public preaching.

In the sense in which I apprehend St. Paul uses the word here, our blessed Lord styles John the Baptist a *prophet*, Luke vii. 26. And Zacharias his father, speaking of him by the Spirit of the Lord, calls him “a prophet of the Highest,” Luke i. 76, i. e., a teacher commissioned

by the Lord himself to instruct the inhabitants of Judea in the things which related to the manifestation of the Messiah and his kingdom; therefore in ver. 77, the matter of his teaching is said to be *γνωσις σωτηριας*, the science of salvation. Men are ignorant of God and themselves—they must be instructed, and for this very purpose the Christian ministry has been established in the world. Human sciences may be profitable in earthly concerns, but cannot profit the soul. The science that teaches godliness must come from God. No science is of any avail to the soul, that does not bring salvation with it. This is the excellence of heavenly teaching, and an excellence that is peculiar to itself.

In the same sense Judas and Silas are said to be prophets, Acts xv. 32, whose business it was to exhort and confirm the brethren. See also 1 Kings xviii. 29.

After what has been said, it is almost superfluous to observe, that as the ministers of the gospel are termed *prophets* or *teachers*, it is necessarily supposed, 1. That they are properly acquainted with the nature and design of the gospel they teach. And, 2. That men in general are ignorant of the things which concern the kingdom of God, and therefore have need of such teachers.

That he who professes to teach a science to others should be well instructed in it himself, all must allow. And that the mass of the people who even profess Christianity are deplorably ignorant of God and his gospel, is a melancholy truth. But heavenly things cannot be apprehended by the same unassisted powers which apprehend earthly things. To acquire a proper knowledge of an art or science, there must be a natural aptitude in the mind to receive it; and where this exists not, the most judicious instructions of the most eminent teachers are lost. Man has no natural aptitude to heavenly things; the “carnal mind,” says the apostle (i. e., the soul which

relishes nothing but what comes through the medium of the flesh, and which tends only to gratify its desires), “knows not the things of God ;—it is enmity against God ;” it is not only ignorant of divine things, but it loves that which is evil, and abhors that which is good ; therefore, the very first part of the teacher’s work is to convince men of this, and of its ruinous tendency ; and to show them the necessity of applying to God through the blood of the cross, who alone can make them wise unto salvation, conquer their aversion from holiness, subdue their evil passions, and save their souls.

In order to persuade men to receive the wisdom that comes from God, there must be precept upon precept, line upon line, here a little and there a little, according to varying circumstances, and the prejudices and capacities of the people who are to be taught. To succeed in this, as far as man can succeed, the teacher must be endowed with the spirit of love, producing the living flame of holy zeal, attaching to itself prudence and discretion, which shall cause the sacred fire to burn steadily, while love to God and man continues to feed the flame. Constant supplications must precede, accompany, and follow his efforts to guide sinners into the way. And as God is thus acknowledged throughout the work, so will he be with him in it ; and under such a ministry men cannot fail being made wise unto salvation, God giving a constant power to apprehend, while his faithful ambassador is holding forth the words of life. But who is sufficient for these things ? He alone whom God hath sent, to whom he hath intrusted the ministry of reconciliation, and whose word he conveyeth with the demonstration of his Spirit to the souls of the people.

II. The WORK of this prophet or teacher, or what is wrought under his ministry, comes now to be more par-

ticularly considered. The text says, "He speaketh unto men to edification, and exhortation, and comfort."

1. To EDIFICATION.—The original word, *οικοδομη*, is, upon the whole, properly enough rendered *edification*; but as this is a mere Latin word, the translation itself requires to be translated, as it is as unintelligible to many people as the Greek word itself. They both literally signify to *make* or *build* a house. The soul of man is often represented in Scripture under the figure of a building. This metaphor is frequent in the writings of St. Paul, partly because it was peculiarly expressive, and partly because such an idea must frequently occur to his mind, who was himself a *tent-maker*, *σκηνοποιος*, such a person as we term *house-carpenter*. Hear him recurring to this metaphor on various occasions: "We who are in this *tabernacle* do groan;" "Ye are God's *building*;" "If the earthly *house* of this *tabernacle* were destroyed, we have a *house* not made with hands;" "As a wise *master-builder*, I lay the *foundation*," &c., &c.

This *house* God formed in the beginning for his own temple. In it he dwelt; and in it, a sacrifice worthy of his immaculate purity and infinite Majesty was constantly offered up. But alas! man being in this honour, continued not—sin was introduced—the temple became defiled—the Lord abandoned it—Satan entered in—and the house of the Lord was laid in ruins. To re-edify or rebuild this house, and make it once more a habitation of God through the Spirit, the almighty Saviour descended from heaven, and dwelt, *εσκηνωσεν*, made a *tabernacle*, among men, John i. 14, thus showing us, by dwelling in our nature, in holiness, purity, and truth, that we might again become a holy temple of the Lord, and be raised by his grace to that state of moral excellence and glory which we had in the beginning, himself being the pattern after which he purposed to re-edify the building.

But though the human soul be in a state of ruin, and the form and comeliness of the building be passed away ; yet not one of the original materials is lost ;—to follow the metaphor, the stones and timbers are still in existence : but they are all displaced and disjointed ; and none but the divine Architect can revive these out of the rubbish, and restore the form and comeliness of the edifice. To effect this, the foundation must be again laid, the stones cleansed and replaced, and the timbers rejointed.

Now, other foundation can no man lay, so as to have a solid, perfect, and durable building, but that which is laid already, viz., Christ *crucified* ; and him, not only as the meritorious cause of the building, and great operator in it, but also as the pattern according to which the house is to be formed. All that is of Christ resembles him. When the ruined soul is built up, on, through, and after him, the excellence of the materials, the regular adjustment of the parts, the form, beauty, magnificence, and of the whole, at once proclaim the infinite skill, unlimited power, and eternal love of the great Architect. “But if Christ be the sole builder, &c., what has the teacher to do in this work ?” Though he who prophesieth or teacheth cannot be properly styled the *builder* ; yet he speaks unto men, *ὡς οἰκοδομῆν*, in reference to this building, recommending JESUS as the only Saviour, and speaking of the glory and excellence of his work.

It is not less necessary to *build* on the foundation than to *lay* it. Many grievously err on this point. They are ever laying the foundation, and never building on it. and strange to tell, this only is allowed by some to be *preaching Christ* ! as if one should say, “He who is determined to build a proper and convenient house for himself to dwell in, can never effect his purpose, but by laying the foundation every day as long as he lives.” Who does not see that this man can never have a house ?

He has no more than its foundation, and can never be its inhabitant.

Let not this saying be misrepresented ; as if the preacher designed to leave Christ out of his building ; No. He is as fully convinced, that, on the gospel plan, no soul can be saved but through the blood of his cross and influence of his Spirit, as he is that a house cannot be built without a foundation. But he argues, that as the foundation should be laid, and kept lying, once for all, and the building raised upon it ; so Christ Jesus as the foundation-stone, as the only name through which men can be saved, should be laid once for all ; and when it appears that this foundation *is* laid, viz., when the sinner trusts on him alone for salvation, renouncing all dependence on things in heaven, and things on earth, and things under the earth ; and when it appears that his faith hath not stood in the wisdom of man, but in the power of God—being justified freely through the redemption that is in Jesus (for then, and not till then, is the foundation truly laid),—I say, when this fully appears, from that moment the minister of God, who understands his work, and attends to it, will speak unto that soul to edification.

But let it not be supposed that the Lord Jesus has nothing to do with the building, but merely to be its support. He is still not only the foundation, without which the house must be immediately involved in its primitive ruin, but also the great director of the whole work. As he came before by blood, so he comes now by water and by the Spirit ; by the washing of regeneration, and the renewing of the Holy Ghost. As it was only by his sacrifice that the atonement was made, so it is only by his direction and energy that even the wisest master-builder can raise on this foundation a superstructure of gold, silver, and precious stones ; for

without him nothing good can be done. But the great mistake of many is, the preaching Christ, only as the author of salvation, without showing him to be the accomplisher of it: proving, indeed well, that it is Christ that justifies, but not maintaining fully that his blood cleanseth from all unrighteousness. What Christ has done for us, is a favourite subject with many; but what Christ is to do in us, is a topic well considered but by few.

In those who are faithful, Christ accomplishes his great design: they are built up; the house is completed, and becomes a habitation of God through the Spirit—a temple of the ever-blessed Trinity. For it is written, “If a man love me, he will keep my words, and I and the FATHER will come in unto him, and make our abode with him.” Hence it appears, that the end which the Lord proposes in this great work, is the full salvation of the soul, the cleansing and purifying it from all evil; reducing it to harmony and order, that it may be complete in him; for the man of God must be perfect (*απριος*, well-jointed), thoroughly furnished to every good work. 2 Tim. iii. 17.

From this view of the subject we may easily discern what edification means. It is the building up of the soul in the knowledge, love, and image of God. And continual edification implies a constant growth in grace—a daily increase of those graces which constitute the mind of Christ—a constant addition to the former stock, so that he who believes, and continues faithful, increases with all the increase of God. Thus, to his faith is added virtue; to virtue, knowledge; to knowledge, temperance, brotherly-kindness, and charity; pure universal love to God and man. As every new stone that is laid in a building adds something to it, and brings it nearer its perfection; so every sermon, every act of faith—of

prayer—of mercy and kindness, becomes a mean in the hand of the Lord of increasing the light, life, and love of the believing soul: hence, to be edified does not mean merely that a man has received some new information on a divine subject, some increased light in sacred matters; but it means, that the man's house (following the metaphor) has got another stone added to it; another of its scattered timbers put in joint. In a word, that something heavenly is added to what was before received.

As every individual, thus edified by the grace of Christ, becomes a temple of God; so the whole church or assembly of the first-born forms a vast and grand building, in which Jesus lives and reigns; each who was individually a temple of God, becoming a stone or part of this general building. Therefore, fully to understand what the apostle says on this subject, 1 Pet. ii. 5, "Ye also, as living stones, are built up a spiritual house," &c., we must form the idea of a number of souls edified as before stated, built up in faith and love, in inward and outward holiness, united in the bands of Christian fellowship, and walking in the consolations of the Holy Ghost. These are the lively stones, instinct with the living virtue of the living God. These are built up a spiritual house; each is considered a stone in the sacred edifice, and a necessary and beauteous part of the building. Their places may be different, some within, some without; some in the back part of the building, others in the front; some corner-stones, uniting and strengthening the building; others, finishing and perfecting the work. All are arranged and employed, not only according to their several degrees of grace, but also according to their various talents; nevertheless the whole collectively form but one building, the genuine catholic

or universal church, whose creed is the BIBLE, and whose Inhabitant is the MOST HIGH GOD.

In order to erect this glorious building, we are told by St. Paul, 1 Cor. xii. 28, that "God hath appointed in his church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then, gifts of healing, helps, governments, and diversity of tongues." And all this is done, that, being built up on the foundation of the prophets and apostles, who made Jesus Christ the chief Corner-stone, all the building (through him) might be fitly framed together (*συνναρμολογουμένη*, properly jointed, harmonized, and arranged), and grow into a holy temple in the Lord. Eph. ii. 20, 21. Thus, they who prophesy speak unto men to edification, that they may be built up together for a habitation (*κατοικητηριον*, a *constant dwelling-place*) of God through the Spirit.

2. But he who prophesieth speaketh also to men to EXHORTATION.

According to the common acceptation of this word, viz., advising a sinner to turn from his sins, and come to God for salvation; this part of the teacher's work must, in the nature and order of grace, precede edification. But the word *παρακλησις* must not be restrained to so limited a meaning in this place. From its component parts, *παρα*, *near to*, and *καλεω*, *I call*, we may learn, that it implies *calling the soul near to God*, that it may contract an intimacy with him, be united to, and be continually defended, nourished, and supported by him: and this, indeed, is the proper business of exhortation.

As this discovers to us another part of the teacher's work, so it gives us another view of the state of a soul that is not made a partaker of the salvation of God. Man is at a distance from his Maker—not in respect of place, for God fills the heavens and the earth, and in him we

all live, move, and have our being—but in respect of nature, unity of mind, and conformity of purpose. There is no good in man : nor can there be any, while separated from God, and united to sin. God is pure and holy ; man is earthly, sensual, devilish : living only in reference to earth ; seeking only the gratification of his animal desires, and being constantly impelled by a diabolic influence to break the commandments of his God. In a greater or less degree, this is the state of every soul of man ; for all,—ALL have sinned, and come short of the glory of God ; and there is none that doeth good, no, not one, saith the Lord. The sacred writings uniformly represent men as rebels against God ; obstinately bent on the pursuit of those things which tend directly to their present misery and future destruction : and the conduct of men in general demonstrates that the character is fairly and faithfully drawn. Notwithstanding, there are many who are unwilling to allow that this is a true state of the case ; and to get rid of this degrading character of themselves, reject the whole system of Revelation, and forge themselves another character from what they term Natural Religion ;—a system which they acknowledge did not come from above, for with Revelation they will have nothing to do ; and yet this they would have others to receive and submit to as implicitly, as if it had come recommended by all the wisdom and authority of God.

Mr. Woolaston, the celebrated author of “The Religion of Nature delineated,” begins his tract thus : “The foundation of religion lies in that difference between the acts of men which distinguishes them into good, evil, and indifferent ; and if there be such a difference, there must be a religion, and *e contra*. Upon this account it is, that such a long and laborious inquiry hath been made after some general idea, or some rule, by comparing the

aforesaid acts with which, it might appear to which kind they respectively belong. And though men have not yet agreed upon any one, yet one there certainly must be. That which I am going to propose," &c.

On this point the following conclusive mode of arguing has been adopted : " If the foundation of religion lie in the difference of human actions ; and that difference can only appear by comparing them with some rule ; and though, from the beginning of the world to this day, no such rule of moral good and evil has yet been agreed upon, whereby men might know to which kind their actions respectively belong, it is impossible there should be any such thing as natural religion or law, because their very essence consists in enabling men to distinguish their actions, and thereby their choice of acting, whether they are virtues or crimes, moral good or moral evil. If they had no rule for this, they had no law ; and if no law, they could have no religion, which is nothing but obedience to law." Or, if " they never agreed upon one," and without agreement there can be no rule, then there is nothing in this subject obviously clear, universal, or true ; but all the definitions of it must be opinion or falsehood, because they had no rule or method to frame them by. Or, " since a rule there certainly must be," if Mr. Woolaston found it out, then all the preceding ages wanted it, there was no such thing existing ; therefore, this inference is fair : Mr. Woolaston's discovery is the religion of Mr. Woolaston, and not the religion of nature. And, if he first made the discovery, how could it be owing to reason, since the light of reason was as clear 5000 years ago, as it is now ? And if it were not from reason that he argued so well, and traced out the lineaments of law with such order and perspicuity, then it must be from revelation. And that single passage which he has taken for the foundation of his work, tears up the

foundation of his whole system ; and is a demonstration, that whatever he says after is not from reason, nature, eternal fitnesses, or universal consent, but from revelation alone ; and that he has only transferred to the support of one school what he learnt in the other. See ELLIS'S Knowledge of Divine Things. This poor, baseless system attempts to speak unto fallen man to exhortation and comfort ; but in such a way as his enemy could wish. It expatiates on his dignity and perfection, the strength and energy of his reason, though for 5000 years it has not been able to discover a rule of moral conduct ; and shows him his duty, as it is termed, attempting to prove that he is naturally inclined to all good, and that it is only from the influence of example that he is at any time warped from doing that which is holy and just. It tells him he has ample resources in himself to conquer any evil propensity he may have acquired, for internal evil he has none ; that to act upon this plan, is to get free from the shackles of folly and superstition, and to enjoy peace of mind and lasting content.

This, according to such writers, is the supreme good. But is there a particle of truth in this meagre system ? Is not the whole demonstrably a mere phantom, "an airy nothing, without a local habitation or a name ?" Where is their certainty ? Where is their comfort ? Ask the whole tribe of modern deists, and their elder brethren the heathen. But still, it is an important something ! Then it is a something that has neither God nor Christ in it. Christ it has not ; for it denies and ridicules his incarnation, miracles, and atonement. God it has not ; for it denies both the necessity and existence of supernatural influence. And yet it is good ! It is an effect that subsists without a cause : a stream that is full, and constantly running, without a producing fountain. It is a rational religion, in eternal hostility to reason : it will

not allow that man is at a distance from God ; and yet it will not admit that he is nigh. Union with God through the influence of his Spirit is, with it, enthusiasm ; and to say that man is a fallen spirit, and utterly incapable of recovering himself from his ruinous state, is the language of reason and common sense, and therefore must not be countenanced. The conclusion from its leading principles is, Man is not evil, for the Scripture account of his fall is a fable : he is not good, for there is no inspiration of a divine Spirit. In a word, he is like those who have invented the absurd system, Nothing, or good for nothing.

But to return. As exhortation implies calling near to God, and supposes a distance between him and the sinner, as stated before ; so it implies bringing God near to the soul. God was in Christ reconciling the world to himself—and where two or three are gathered together in the name of Christ, he is in the midst of them. He who speaketh unto men unto exhortation, can assure them that the kingdom of God is at hand—and that God waits to be gracious, and rejoices over them to do them good : therefore, the trembling sinner may come with boldness unto the throne of grace, and ask mercy, and find grace to help in time of need. Draw nigh, therefore, to God ; and let it be remembered, that drawing nigh implies turning the desires of the heart towards him,—“ my son, give me thy heart !” entering into his gracious counsels and designs ; and accepting, as a lost sinner, the ample salvation purchased by the blood of the cross.

Exhortation of this nature is peculiarly needful : and indeed must precede the building up first spoken of, because every awakened sinner is afraid of God ; and, like the penitent publican, stands afar off, not daring to approach even the place where God records his name ;

and it is a secret, which is not with all men, to know how to represent Christ as present, and to bring the trembling soul even to his seat. When a sinner considers God as throned in insufferable light and glory ; infinitely full of holiness and justice ; he dares not draw near : but when he views the light of his glory in the face of Jesus Christ, when he is persuaded that God is love, he is then inspired with confidence ; and, coming by Christ Jesus, he approaches the Eternal Deity with humble boldness, through the medium of his own nature ; for God was manifest in the flesh !

But this part of the teacher's work, as was hinted before, must not be restrained merely to those who know not God. Every believer in Christ Jesus stands in need of it. What is the general voice of the gospel, but a continual call to men, to come unto God ! What is the whole of salvation, but a drawing nigh to him, in consequence of the invitations received from his word, and from his ministers ? What is endless glory, but an eternal approach to the infinite perfections of the Godhead ! The sinner is invited to draw near : the believer is invited to draw nearer. The sinner who receives not this exhortation cannot be saved : the saint who does not continue to receive it cannot stand. Thus sinners and saints are the continual objects of exhortation. Sacred system of eternal truth ! River of God ! whose streams make glad the holy city ! Thou provest, that by bringing God down to man, man is brought up to God, made a partaker of the divine nature, and seated on the throne of his glory ! But this leads me to speak of another important part of the teacher's office, which is,—

3. To speak unto men to COMFORT.

The word *παραινυθια* here used signifies properly that comfort which a person receives conversing face to face with his friend. Speaking words of comfort, descriptive

of those good things of the existence of which we are assured, and the promise of which we receive on indubitable authority.

This part of the teacher's work includes not only his loving affectionate manner of preaching the gospel, but also pastoral care ; his visiting from house to house,—his hearing and determining what were formerly called cases of conscience,—his searching into and removing those scruples which arise from the power of temptation in the minds of those who are but beginning to walk in the way of life. These require the speediest and tenderest aid of the Christian prophet, who has himself been comforted in all his tribulations, and is hereby enabled to comfort others by the comfort with which he himself has been comforted of God, 2 Cor. i. 4.

The promises of the everlasting gospel furnish the teacher with abundant matter for the consolation of the distressed, both in public and private. There is not a state of affliction or trial into which a person can be brought, that has not some promise of comfort or support annexed to it in the Sacred Writings. "Come unto me, all ye who labour and are heavy laden, and I will give you rest," is a promise of general application ; and, as Luther once said of a similar one, "is worthy to be carried from Rome to Jerusalem on one's knees." Indeed, the whole gospel of God is one grand system of consolation ; hence, it is properly adapted to the state of suffering humanity. Man is a wretched creature ; and his state of misery is necessarily implied in the text. He cannot be happy, because he is unholy ; and holiness and happiness are joined in eternal union by the Lord. As God is the Fountain of all blessedness, no intelligent being can be happy but in union with himself. Sin prevents this union from taking place ; for God can join himself to nothing but what resembles his own nature.

As nothing but sin prevents this union from taking place, the teacher of righteousness can speak to comfort, by proclaiming that divine grace, which not only atones for, but destroys sin ; and which is glad-tidings of great joy to all people.

It is much to be lamented that the benevolent gospel of the Son of God is represented by many as a system of austerity and terror ; but no man can represent it as such who understands it. If, knowing the terrors of the Lord, we persuade men, it is not by these terrors we prevail on them to accept salvation through Christ. The place of torment is uncovered in the sacred Scripture, that men may see and escape from it ; and the teacher of righteousness should only describe the devil, and his reign of misery, so as to cause men to fall in love with Christ, and his heaven of glory.

Many seem to have hell and destruction for a constant text ; and all their sermons are grounded on these subjects. These may alarm the careless, and terrify the profane ; and so they are useful in their place ; but they certainly do not “speak to men to comfort :” nor should a whole discourse be employed in this way. It is the doctrine of JESUS ; of Jesus dying for our sins, and rising for our justification ; Jesus, shedding his love abroad in our hearts by the Holy Spirit, filling us with the meek, holy, gentle mind that was in himself, that ever can be available to a sinner’s conversion and comfort. From long experience I can testify, that preaching the love of Christ who bought us, is of more avail to convert sinners, comfort the distressed, and build up believers in their most holy faith, than all the fire of hell. For, as it is possible to make void the law, through a lawless method of preaching faith, so it is possible to make void the gospel by an unevangelized preaching of the law and its terrors. Let the law be used as God

uses it ; let it enter that the offence may abound, and that sin may appear exceeding sinful ; then let the veil be taken away from off the face of the gospel, and let its heavenly splendours shine forth on the wretched. Tell them, prove to them, that God is love ; that he delights not in the death of a sinner ; and that he wills all to be saved, and come to the knowledge of his truth. Let the sinner's astonished soul contemplate the fullest proofs that even God himself could give of his willingness to save men, viz., the agony and bloody sweat, the cross and passion, the terrible death and glorious resurrection of the Almighty Jesus ! Let him who prophesieth show these to the vilest, the most profligate, and the most wretched of sinners ; and then let them disbelieve the philanthropy of God, if they can.

“But,” says one, “I am a sinner condemned by the law of God, and condemned by my own conscience ; for, having broken the law, I am under the curse.” Granted : but the gospel proclaims JESUS ; and JESUS SAVES sinners. “But I deserve no mercy.” True : but the gospel speaks not of the merits of man, but of the merits of Christ. It is because thou art a sinner that thou hast need of him ; and hadst thou not been such, Jesus needed not to have died for thee. Again, it is because thou art a sinner that thou hast a claim on his mercy ; and that very thing (thy guiltiness) which thou conceivest to be an argument against thee, and an insuperable barrier to thy salvation, is an unanswerable argument in thy behalf ; and an absolute proof that if thou come unto him who died for thee thou shalt not perish, but have everlasting life. In compassion to thy weakness, and to show that “God is love !” he hath promised thee life ; and bound himself by his oath to fulfil the promise he hath made ; that, through these two immutable things, his oath and promise, in either of which

it is impossible for God to lie, thou mightest have strong consolation while fleeing to lay hold on the hope set before thee in the gospel. Thus, the testimonies of Christ encourage, and thus he who prophesieth speaketh unto men to comfort. Lord of the universe ! what hast thou not done to save men ? And yet, dreadful obstinacy ! they will not come unto thee that they might have life !

After all, it is only Christ who can speak to the heart ; who can give the word of promise its form, substance, and fulfilment in the soul. To get this done, the teacher, as stated in the beginning of this discourse, must be a man of prayer, that he may bring the Spirit, as well as the word of Christ, into his public ministrations. Then an unction will accompany his word, and all his hearers shall be evidences that this teacher “ speaketh unto men to edification, and to exhortation, and to comfort.”

From what has been said, we may learn,—

First, That every minister of God is divinely taught, is made wise to salvation himself, and filled with the Holy Ghost and with prayer.

Secondly, That he who receives the gospel is translated from the kingdom of darkness, sin, folly, and error, into the glorious liberty of the sons of God.

Thirdly, That the religion of Christ does not consist in a system of opinions orthodox or heterodox, but is a principle that edifies, that builds up the soul in knowledge and love ; that takes sin from it, and adds holiness to it.

Fourthly, That the gospel unites God and man. It calls men to God, and brings God to men, that they may be of one spirit with him.

Fifthly, That, in consequence of this union, men become partakers of the divine nature ; escape the con-

tagion that is in the world ; and become truly happy, because they are completely holy.

Sixthly, That Christ, and him crucified, is the grand subject of evangelical preaching ; and that nothing but his gospel ever was, or will be, the power of God to the salvation of a lost world.

Lastly, That where there is a ministry by which men are not made wise unto salvation, not saved from sin, and not built up in holiness, under which they are not united by the Spirit of Christ to the God of heaven, and not made happy in his love ; there, either the teacher or the matter of instruction is not of God : for, “ he who prophesieth, speaketh (according to my text) to edification, and to exhortation, and to comfort.”

Now unto God only wise, gracious, and good, be glory and dominion unto all ages, through Christ Jesus ! Amen, and Amen.

SERMON XXXVI.

THE RIGHTS OF GOD AND CÆSAR.

MATT. xxii. 15—21.

15. "Then went the Pharisees, and took counsel how they might entangle him in his talk.

16. "And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

17. "Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. "But Jesus perceived their wickedness; and said, Why tempt ye me, ye hypocrites?

19. "Shew me the tribute money. And they brought unto him a penny.

20. "And he saith unto them, Whose is this image and superscription?

21. "They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

By the parable of the marriage feast, which our Lord delivered in the beginning of this chapter, the Pharisees, who perceived that they were especially intended by those who reject the offers of God's grace and mercy, and thereby expose themselves to inevitable destruction, became exceedingly incensed. Our Lord having concluded, they went out covered with confusion, and took counsel—plotted, "how they might entangle him in his

talk," *ἐν λόγῳ*, by his *discourse* or *doctrine* ; resolving to ask him subtle and ensnaring questions, which might involve him either with the Roman government, or else with the Jewish rulers.

As they felt they had no mean adversary to contend with, they endeavoured to collect all their strength for their projected assault. They gathered together their own disciples, and associated them with another subtle and dangerous class, the Herodians ; and having concerted their schemes, and matured their plan, began their attack in the most covered manner ; masking their malicious designs with the deepest dissimulation and flattery : " Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any, for thou regardest not the person of men ; tell us, therefore, what thinkest thou, Is it lawful to give tribute unto Cæsar, or not ?" verses 16, 17.

In examining this subject, I shall make—

I. Some remarks on their deeply rooted and inveterate enmity against our Lord ; and,

II. Consider the manner in which he defeated their plot.

I. The depth of their malice appears,—

1. *In their mode of attack.*

They had often questioned our Lord on matters concerning religion ; and his answers only served to increase his reputation and their confusion. They now shift their ground, and question him concerning state affairs, a subject at all times peculiarly dangerous under a jealous and despotic government ; and the question which they proposed is such as must be answered, and yet the answer, to all human appearance, can be none other than what may be construed into a crime against the people,

or against the Roman government. It was, in effect, “Should this people be governed according to the Revelation and ordinances which God has given them, or according to the caprices and unhallowed devices of profligate pagan rulers?”

Their malice appears farther,—

2. *In the choice of their companions in this business.*

“They sent out unto him their disciples with the Herodians.” The term Herodians seems to have two distinct meanings in the gospels: 1. A certain class of politico-religionists; and 2. The domestics, or courtiers of Herod.

The first do not appear to have had any existence before the time of Herod the Great, who died about three years after our Lord’s incarnation; and from this Herod, it is generally supposed, this sect derived its origin. Our Lord, in Mark viii. 3, speaks of the leaven of Herod: “And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod;” and by this he most undoubtedly means a bad or spurious doctrine received from this great wicked man. What this was may be easily discovered:—

1. Herod subjected himself and his people to the domination of the Romans, in opposition to that law, Deut. xvii. 15: “Thou shalt not set a king over thee—which is not thy brother;” i. e., one who is not a true Israelite, a legitimate descendant of Jacob.

2. He builded temples, set up images, and joined in heathenish worship, though he professed the Jewish religion; and this was in opposition to all the LAW and the prophets. From these two facts we may learn that the Herodians were, 1. Such as held it lawful or expedient to transfer the divine government to a heathen ruler. And 2ndly, Such as made no scruple to conform occa-

sionally to heathenish rites in their religious worship. In short, they were corrupters of the true religion ; they trimmed between God and the world—endeavoured to reconcile his service with that of Mammon ; and were of that form of religion which served best to secure their secular interests. It is thought that this sect became at last blended with and lost in that of the Sadducees ; for the persons who are called Herodians, or those infected with the leaven of Herod, Mark viii. 15, “Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod ;” are called Sadducees in Matt. xvi. 6, “Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.” And as this leaven is styled by our Lord hypocrisy, Luke xii. 1, “Beware of the leaven of the Pharisees, which is hypocrisy,” the character given above is not overcharged. They were politico-religionists, corrupters of the word and worship of God, hypocrites, and such as only used even their spurious worship no farther than it promoted their secular ends.

That by this term is also meant the domestics or courtiers of Herod, is very probable ; and that those mentioned in the text were the servants or courtiers of Herod, king of Galilee, is very likely. Herod, king of Galilee, was at this very time at Jerusalem, whither he had come to hold the passover. Our Lord being of Nazareth, which was in Herod’s jurisdiction, was consequently considered his subject. Herod himself was extremely attached to the Roman government, and made a public profession of this attachment to please the Roman emperor ; and it is not improbable that these Herodians, whom the Syriac in this place calls domestics of Herod, were in religious feeling pretty similar to the sect already described. All these considerations would show the wily

and malicious Pharisees that these Herodians were very proper persons to associate with them in this infernal plot.

Their malice and hypocrisy appear farther—

3. *In the insidious praises which they bestow on our Lord.*

“Master, we know that thou art true, and teachest the way of God in truth.” This was, indeed, the real character of our Lord ; he was a true man, and a teacher of the truth ; of falsity, or of false doctrine, none could convict him. He proclaimed the truth of God, and bore testimony to that truth ; and no earthly consideration could induce him to suppress the declaration, or withhold the testimony. He respected not the persons of men : the Roman emperor, the Jewish rulers, the Pharisaic hypocrites, the Sadducean infidels, the Herodian time-servers, the sly politician, the furious bigot, and the humble villager, were all the same in his sight, when the truth of God was to be declared, and his judgments against iniquity and its workers denounced. In such cases he cared for no man ; for he accepted not the persons of men. Here, therefore, they bore testimony to the truth ; but it was merely with the design to make it subserve their bloody purposes. Those who are under the influence of the Satanic principle never attempt to do anything like good, but when they hope to accomplish evil by it. Men, who praise you to your face, are ever to be suspected ; and flatterers generally possess either a base or a malicious mind.

But their malice appears still farther—

4. *In the question which they propose.*

“Is it lawful to give tribute unto Cæsar or not?” The constitution of the Jewish republic ; the expectation which they entertained of future glory and excellence ; the diversity of opinions which divided the Jews on the subject of their restoration to dominion and prosperity ;

and the state of vassalage in which they were now held, rendered an answer to this question extremely difficult.

1. It was difficult to answer such a question in the presence of the people, who professed to have no other king than God, and looked on their independence as an essential point of their religion.

2. It was difficult to answer it in the presence of the Pharisees, who were ready to stir up the people against him, should his decision be contrary to their prejudices, or to their religious rights. The latter embraced so many political considerations and questions, that the difficulty was increased tenfold.

3. It was difficult in the presence of the Herodians, who, if the decision should appear to be against the rights or prerogatives of Cæsar, were ready to inflame their master to avenge, by the death of our Lord, the affront offered to his master, the emperor. All these things the Pharisees had plotted and calculated.

4. The answer was difficult because of the different sentiments of the Jews on this very subject ; some contending that they could not lawfully pay tribute to a heathen governor ; while others held, that as they were now reduced under this strange government, and had no power to free themselves from it, it was consequently lawful for them to pay what they had not power to refuse.

5. The answer was difficult because of the peculiar state of public feeling at this time. The expectation of the Messiah was now pretty general. The miracles which our Lord had wrought were numerous, public, beneficent, and highly descriptive of an unlimited power. In short, they were such as the prophets had declared the Messiah should work in the days of his manifestation in Israel. "The eyes of the blind were opened, the ears of the deaf were unstopped, the lame man leaped as an hart,

and the tongue of the dumb sang," Isai. xxxv. 5, 6. Even more than the prophets had predicted was done ; for the lepers were cleansed, the dead raised, the laws of nature variously inverted at his word ; and the poor had the gospel preached unto them. It is not therefore to be wondered at, that multitudes of the people had now begun to receive Jesus as the promised Messiah, whom they expected to be the deliverer of their nation from spiritual and temporal oppression ; and on the conviction that he was the person promised, they had lately sung the Hosanna rabba, chap. xxi. 8, 9 : " Save now, we beseech thee ! " redress our grievances, and give us help from oppression ; and by their placing him in triumph upon an ass, spreading their garments, and strewing branches on the way, gave the amplest proof, both by their words and actions, that they acknowledged Christ for their king, and looked to him for deliverance. And although they plainly saw that he had neither army nor exchequer, yet they were satisfied, from the stupendous miracles which they saw him work, that he had all nature at his command ; and could not be for a moment deficient in means, if he chose to use them, of accomplishing the most extraordinary designs. If, therefore, he should decide the question in Cæsar's favour, what opinion must the people have of him, either as zealous for the law, or as the expected Messiah ? Should he decide the question against Cæsar, nothing but his own miraculous power could save him from ruin. They had thus placed him between the horns of a dilemma ; answer which way he would, decide as he might, they considered his ruin inevitable ; and the question was such as must be answered ; silence on the subject would be equally ruinous to him as decision. Perhaps in such circumstances no human being was ever before placed. Who can sufficiently admire that Divine wisdom, by

which he defeated a plot of the blackest treason ever laid in the deepest wiles of malicious cunning and mortal enmity !

II. Let us now consider the manner in which he defeated this plot :—

Our Lord opposes his consummate wisdom to the depth of their malice, and manifests it—

1. By unmasking them, showing that he knew the secrets of their hearts ; and that those hearts were desperately wicked. “ But Jesus perceived their wickedness, and said, Ye hypocrites, why tempt ye me ? ” Why do you try me thus ? Ye pretend love for God, and respect for Cæsar, while in heart traitors to both. He knew their wickedness, saw through their false pretences, and called them hypocrites ; on such a question, and in such circumstances, the word hypocrite implied anything that was base, malicious, and evil. This address must cover them with confusion, when they saw their motives thus discovered, because it not only intimated their unworthy and wicked conduct, but must lessen their influence in the sight of the people ; to whom it would be manifest that they acted not through a desire to receive information by which to regulate their conduct in matters both religious and civil ; but merely to ensnare and ruin a man, who had in every respect lived and laboured for the public welfare. They were wicked and hypocritical ; and he perceived their state, and charged them with both.

Christ shows his profound wisdom and prudence—

2. In not attempting to discuss the question at large, as that would have involved considerations of a political nature, which the common people could not well comprehend ; and of which, in any case, they would have been very inadequate judges. And in this has not our

Lord left the preachers of his gospel an example that they should follow his steps? How injudicious must that preacher be, who frequently brings before his people abstract questions concerning civil rights and civil wrongs, party politics, reasons of state, financial blunders, royal prerogatives, divine right of kings, &c., questions on which a thousand things may be said *pro* and *con*; and after all, a wise and dispassionate man finds it extremely difficult, after hearing both sides, to make up his mind as to that to which he should from duty and interest attach himself. Those who have made the science of law and government the study of a considerable part of a long life, possessed of such advantages as can never fall within the reach of the common people, find themselves often puzzled in their own speculations and deductions, though formed on and from principles, of the truth and excellence of which they can entertain no doubt! How then can the uneducated, how naturally strong soever and vigorous their intellect may be, judge on such subjects, so as to steer clear of the perplexities of the science in general, and of the practical absurdities into which the partisans of liberty and prerogative are continually running? Our Lord, therefore, wisely avoids such discussions, as they could never lead to general edification; and settles the business by seizing a maxim that is common among all nations, and was practically acknowledged by the Jews, viz., that the prince who causes his image and titles to be struck on the current coin of a country thereby claims the sovereignty, and is virtually acknowledged to be the governor. Instances of this are frequent in Asiatic history. I shall give a few specimens: When sultan Mahmoud, king of Maver-an-nahar, Turquestan, and the Indies, wished to seize on the dominions of Seideh, queen of Persia, who was regent for her young son Meged-edde-vlet, about A D.

999, he sent an ambassador to her with the following order: Acknowledge me for thy king; order the khootbah to be read (that is, prayers to be made for him as such), in all the mosques of the kingdom; and get the money recoined with the impression that is on mine; thus intimating that she must deliver up her dominions into his hand. See *Biblioth. Orient. de Galand*, p. 453.

“When Esau Afghan carried his conquests into Bhatty, in the viceroyalty of Bengal, he caused the khootbah to be read, and the country coin to be struck in the name of the emperor Akbar, his master.” *Ayeen i Akbery*, vol. ii., and for other instances, see pp. 38, 92, 94, 130, 139, 187. This, therefore, was a grand principle, universally acknowledged; level with the capacities of even the lowest of the people; the force of which would be immediately felt, and the conclusion from the premises be irresistible.

3. In order to convict and confound them, our Lord asks them to show him the tribute money; the current coin of the country, or what each ordinarily paid for the tax in question, and which was probably now in the act of being levied by the Roman tax-gatherers; and they brought to him a penny; a denarius, a small silver coin something larger than our finest sixpenny pieces, and worth about $7\frac{1}{2}d.$ or $8d.$ of our money. This coin was stamped with the image of the reigning emperor and his titles on one side; and generally some emblematical representation, with the time when and the authority by which it was struck, on the other. When our Lord had viewed the piece, and its image and legend, he demanded, Whose is this image and superscription? He knew well enough whose they were, but he showed his excellent wisdom,—

4. By making them answer to their own confusion. They came to ask captious questions, that they “might

entangle him in his talk," ver. 15. They thought that they could so twist, knot, noose, and entangle him in their net of deceit, that he should not be able to extricate himself. They came to ensnare him in his discourse, and now they are ensnared in their own. This was in the order of God's providence; he that digs a pit for his neighbour, ordinarily falls into it himself. Never were men more sure of triumph; and never was there a greater likelihood of conquest, the above difficulties considered; and they brought numerous and sufficient witnesses, their own disciples with the Herodians, in order that the presumed fact of our Lord's treason against God or the Roman emperor, might be duly attested, that he might be immediately dragged to public punishment; and thus they would get rid of a censor who unmasked their hypocrisy, and published to their deluded followers the malignity of their hearts. We may therefore assert, never was there so strong a confidence of success, on better apparent grounds, and never a more signal defeat of men who already deemed themselves secure of victory.

The question of our Lord they are obliged to answer according to truth; the image, the emperor's head, was evident, and the legend or inscription perfectly legible; and therefore they are obliged to say, "The image and inscription are Cæsar's." Cæsar was a common name of the Roman emperors: it was derived from the famous Julius Cæsar, who was the first who caused his image to be struck on the Roman coin. Twelve emperors in succession bore, with other names and titles, that of Cæsar; and hence in history called *The Twelve Cæsars*. These were, 1. Caius JULIUS Cæsar; 2. Augustus OCTAVIANUS Cæsar; 3. Claudius TIBERIUS Cæsar; 4. Caius Cæsar CALIGULA; 5. Drusus CLAUDIUS Cæsar; 6. Claudius Domitius NERO Cæsar; 7. Sergius Sulpicius GALBA

Cæsar ; 8. Marcus Salvius OTHO Cæsar ; 9. Aulus VITELLIUS Cæsar ; 10. Titus Flavius VESPASIANUS Cæsar ; 11. TITUS Vespasianus Cæsar ; 12. Titus Flavius DOMITIANUS Cæsar. He who was now clothed with the imperial purple was Tiberius Cæsar, and it was probably a *denarius* of his coin that was now produced.

Having acknowledged that the image and inscription were Cæsar's, he immediately draws a conclusion from these premises, "Render therefore unto Cæsar the things that are Cæsar's." You acknowledge this to be the coin of the Roman emperor (so much the name Cæsar always imported), this coin is current in your land ; you receive and pay it in your ordinary transactions ; the currency of the coin shows the country to be under the Roman government ; and your acknowledging it to be Cæsar's, and your use of it in your ordinary transactions, proves that you have submitted. You are therefore under this government ; the protecting military force of the country is from this government ; the very guard of your temple is composed of Roman troops. The government that protects a people should be supported by that people ; for all government is instituted and subsists for the support and defence of those who are under its influence. It is right therefore that you should pay tribute ;—do not therefore be unjust. "Render to Cæsar the things that are Cæsar's," pay that tax which you acknowledge to be justly due, because you have received the coin as a proof of your subjection to that government, live under its authority and protection, and are therefore bound to contribute to its support. And while you acknowledge that you should not be unjust, but "render to Cæsar the things that are Cæsar's," do not be impious, but "render to God the things that are God's." You acknowledge Cæsar to be your sovereign in all civil matters ; and he demands his *denarius* by way of tribute : you acknowledge Jeho-

vah to be your sovereign in all religious matters ; and he demands for the support of his temple-service a half-shekel, Exod. xxx. 13, 14. The former is a small portion for the protection you enjoy : the latter though twice as much, is equally small for the spiritual advantages you may reap from the Almighty's word and ordinances. Do not pretend to say you cannot pay to the temple, because you are obliged to pay tribute to Cæsar ; and do not pretend to say to Cæsar, that you cannot pay tribute to him, because your law obliges you to pay tribute to God. Neither is heavy ; under neither will a peaceable and pious mind feel any burden. You profess to be attached to your religion, and to be loyal to the government ; therefore "render to Cæsar the things that are Cæsar's ; and render to God the things that are God's."

This answer is full of consummate wisdom ; it contains the principles which establish the limits, regulate the rights, and distinguish the jurisdiction, of the two empires of heaven and earth. The image of princes stamped on their *coin* denotes that temporal things belong to their jurisdiction. The image of God, originally stamped on the *soul*, denotes that all its faculties and powers belong to the Most High, and should be employed in his service. In every kingdom and state, general custom, law, common sense, and reason, cry aloud, **RENDER TO CÆSAR THE THINGS THAT ARE CÆSAR'S.** To every human soul, no matter in what country, or under what species of civil government, divine revelation, reason, conscience, and unvarying truth, proclaim, **RENDER TO GOD THE THINGS WHICH ARE GOD'S.**

The rights of civil governments are widely different from those of God. Governments have their geographical *limits*, and their political relations and dependencies. Their *jurisdiction* refers to territory, and to

those who dwell on it ; and their *rights* are such as are assigned, defined, and regulated by just laws, and prudent enactments.

All nations are by providence under the government of God ; but the soul and body of man, in reference to religion and morality, are especially subject to him. He rules reason by his Spirit, conscience by reason, and the lower faculties by conscience. Where he has granted his revelation, the whole are to be regulated by its dictates. Over body and soul his dominion is absolute and unlimited, because he is their Creator and preserver. From God alone, in religion and morality, men derive their laws ; and by his revelation, his rights in and over them, the doctrines of his truth, and the ordinances of his religion, are determined. To HIM and HIM alone, in all these respects, men are to be subject. These are rights which the Supreme Being never intrusts or delegates to another. For man to usurp any of them, is treason against the Lord ; and he who surrenders them to a fellow-mortal, sins against his own soul, and dishonours his Maker. Were it otherwise, truth could not exist in the earth, and true religion could have no being ; for every man would have creeds, forms, rites, and fashions, according to the fantastic and ever-varying caprices of his own mind. God says, “ My son, give me thy heart ;” and, “ Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength ;” “ Thou shalt worship the Lord thy God ; and him only shalt thou serve.” These are the things that are God’s ; his unalienable rights over and in the bodies and souls of men. The withholding them is iniquity ; an act contrary to them is rebellion and transgression ; and a persistence in transgression is not only sin, but contempt of the divine authority, insult to God’s majesty, and treason

against his government ; and for this, the blackness of darkness is reserved for ever, as well as the worm which never dies, and the fire which is never quenched.

While men contend about certain articles of religious creeds, there are few who deny the general rights of God over them. Conscience, and his own revelation, bear the same testimony ; scarcely a sinner can be found who will attempt to vindicate his transgressions ; he knows he should fear the Lord, and depart from evil ; and that he who sins pierceth himself through with many sorrows, and rewards evil to his own soul.

But it is not so with the rights of Cæsar ; on these how few individuals, and how few nations, are agreed ! The discontents and repinings of the multitude prove the former ; and the different forms of civil government which prevail in the world prove the latter. Yet as there are in religion certain common principles which speak to the consciences of all mankind, and in which there is a general agreement among all those who profess to believe in the true God, and receive the Holy Scriptures as a revelation from him ; so there must be some general principles of civil government, which speak to every man's conscience and reason ; and by the acknowledgment and operation of which the peace and well-being of society are secured. Unhappily these are generally overlooked. Abstruse principles are sought out ; difficult questions relative to civil rights and civil wrongs are agitated ; daring assumptions become the foundations of violent assertions ; the worst passions are excited, and when excited, inflamed by addresses relative to insulted privilege, to rights withheld, and wrongs inflicted ; discontent is engendered ; every man becomes wise in his own eyes, and prudent in his own conceits ; disorder prevails ; wholesome laws cease to be respected ; popular tumults and seditions become general ; multi-

tudes are gathered together, and throw dust in the air, while the greater part know not why they are come together. When these things become common, peace and happiness must be banished from the land where they exist, and human blood will soon be shed like water upon the earth. This is no child of fancy ; we have seen too much of the beginning, progress, and operation of these evils in the latter part of the 18th and beginning of the 19th century, not to know, as well the possibility as the cause of their occurrence.

Even now the foundations of the earth are out of course ; and while the public is agitated with the question of political rights and wrongs, the anxious reader will naturally ask, “What does a man owe to Cæsar ?” That is, the civil government under which he lives. Our blessed Lord has answered the question, “That which is Cæsar’s.” But what is it that is Cæsar’s ? If we do not puzzle this question, nor perplex it with matters which do not immediately concern it, we shall find it to admit of a simple and easy answer, an answer with which every reasonable man will be satisfied.

Every man owes to Cæsar, that is, the civil government under which he lives,—

I. HONOUR.

II. OBEDIENCE.

III. TRIBUTE OR TAX.

I. HONOUR. The professed object of all kinds of government is the protection, support, and happiness of the people. This object is accomplished in a less or greater degree, under every kind of government in the world. Were it not so, society must become extinct. No people can govern themselves ; they must be governed by persons appointed to, and set apart for this purpose.

This is the case, whether the governor be hereditary or elective. Civil government is ordained by God ; for we shall shortly see, that power or civil magistracy is from God, and is arranged under him ; it is therefore worthy of the highest respect, next to that which we owe to God himself. Vid. Sermon XXXVII., “The Origin and End of Civil Government,” p. 220. He who respects not civil institutions, and those who in the course of God’s providence are clothed with political authority, will scarcely regard civil obligations ; and the men who can speak evil of such dignities will, in general, be found such as have little reverence for God himself. It is therefore most evident that every man should honour and reverence civil authority, in whomsoever it is invested ; 1. Because it comes from God. 2. Because, without it, society could not subsist. 3. Because in every case it promotes, in a less or greater degree, the public welfare ; and 4. Because, in its support and preservation, his own happiness is intimately concerned. If Cæsar in his official character do not receive that honour which, from the origin, nature, and end of government, is due to him, public order and tranquillity must soon be at an end.

II. OBEDIENCE. There can be no government without laws ; and laws, howsoever good in themselves, are useless if not obeyed. In the order of God, to Cæsar is intrusted the civil sword ; and the laws show how he is to wield it. While it is a “terror to evil doers,” it is a “praise to them that do well.” Where the laws are right, and equal justice is maintained, no honest man need fear the sword. Obedience to the laws is absolutely necessary ; for when the spirit of insubordination takes place, no man ever can have his right ; nothing but wrong prevails ; and the property of the honest and industrious man will soon be found in the hands of the

knave. Those who have nothing to lose, and to whom the state owes nothing, are the first to cry out of wrongs, and the first to disturb civil order, that they may enrich themselves with the spoils of those who, by legal inheritance, or honest industry, have obtained wealth. Wherever the spirit of disobedience and insubordination appears, it should be discountenanced and opposed by every honest man. The very *seeds* of it are dangerous; the *embryo* and *buds* much more so; and the *fruit* ruinous. For all reasons of personal safety, public peace, and public prosperity, obedience is due to Cæsar. When Cæsar ceases to receive obedience, personal safety and public happiness are at an end.

III. TRIBUTE. This word may require a little explanation. Tribute is, properly speaking, a stated sum paid in acknowledgment of subjection, as of a vassal to a lord, or of a conquered nation to the conqueror. It is, therefore, not so proper a word to express the money granted by the people, in a free state, to defray the expenses of that government by which they are supported and defended, as *tax*. TAX, as used in this country, is well defined, "A certain aid, subsidy, or supply, granted by the Commons of Great Britain, in parliament assembled, constituting the king's extraordinary revenue, and paid yearly towards the expenses of the government."

Formerly this was exacted from the people at the king's pleasure; and this mode was liable to great abuses: but Edward I. bound himself and his successors not to levy it but by consent of the realm. And in the present time, no tax is laid or levied but by the consent and authority of a majority of the representatives of the people, in parliament assembled. If, therefore, these representatives be pure and faithful, no unconstitutional tax, nor any that is not necessary, can be laid. To fide-

lity and purity, the commons are bound by profession, honour, oath, and the laws : if they act contrary to these, they are no longer worthy of the confidence either of the king or of the country. For they who would betray their country will not scruple to betray their king. Relative to taxation, Mr. Locke's fundamental proposition is worthy of the deepest regard of every Briton : "'Tis true," says he (*Essay on Government*, cap. xi., sect. 140), "government cannot be supported without great charge ; and it is fit that every one, who enjoys his share of protection, should pay out of his estate his proportion for the maintenance of it ; but still it must be with his own consent, that is, the consent of the majority, giving it either by themselves, or their representatives chosen by them. For if any one shall claim a power to lay and levy taxes on the people, by his own authority, and without such consent of the people, he thereby invades the fundamental law of property, and subverts the end of government. For what property have I in that which another may, by right, take when he pleases to himself?"

By the British constitution no man can do this ; and although the king of Great Britain is a powerful sovereign, and has many and great prerogatives, yet he cannot, were he so disposed, take one penny out of the purse of his subjects, without the consent of a majority of their representatives.

Nothing can be more reasonable than the principle of taxation. Every country must have a government. Every government has three grand duties to perform in behalf of the governed : 1. To maintain domestic order. 2. To distribute impartial justice. 3. To protect from foreign enemies. For the first, many civil officers and a militia are generally required. For the second, courts of justice, judges, &c., must be provided. For the third, a

strong military and naval force, particularly in times of war or danger, must be always on foot or in readiness, in order to save the state. In all these cases, multitudes of officers, establishments, depots of provisions, arms, military stores, &c., must be provided. Men of great and eminent abilities and learning must be employed ; and their labours should be compensated according to their merits and services to the state. To support such establishments must require a prodigious sum, even when the concerns and operations of each are conducted with the most rigid economy : such expenses are absolutely necessary, and therefore unavoidable ; and although the public functionaries and various officers may find their own emolument in their respective services, and pursue them for their own ends and interest ; yet, as their services are required by the state, and are indispensably necessary for the support and comfort of the people, they have an indisputable right to a just remuneration ; and are as worthy of their proper salaries as the labourer is of his hire.

Now all these expenses are incurred *for* the public, and *by* the public they ought to be borne ; and taxation is the only mode by which money can be raised to defray these expenses. Every man, therefore, who shares in the blessings of domestic peace, who glories in the administration of impartial justice, and who wishes the land of his nativity, the constitution of his country, and its civil and religious institutions, to be preserved to himself and his descendents, should cheerfully bear his part of the public burdens, by giving that tribute to Cæsar *through* whom, and *from* whom, according to the constitution, under the superintendence of God's providence, all these inestimable blessings are derived. He should support the government, that the government may support him ; and the principle of justice is the

same here as in the performance of any civil contract, or the remuneration of any kind of service. The justice that obliges me to pay the hireling his wages, equally obliges me to pay tribute to Cæsar. I have had the hireling's labour; he has had my pay. I have had the protection of the state; it has had my respect, obedience, and support. In both cases obligation and interest are mutual. I owe nothing to my servant for his faithful labour, when I have paid him the stipulated wages: he owes nothing to me for his pay, when he has faithfully performed his task. It was my interest to have his faithful labour; it was his interest to have my money. Both were equally interested and bound; and both equally benefited by the proper discharge of our mutual obligations. Apply this to the state and the subject. The state is bound to protect the subject; the subject is bound to obey and support the state. When the subject is protected in all his rights and privileges, the state has done its duty. When the subject honours the state, obeys the laws, and contributes his quota for the support of government, he has done his duty. The obligations were mutual; the interests the same. By the discharge of the obligations on both sides, each stands acquitted; and the sense of mutual dependence is increased and deepened. The subject cannot live without the support of the state; the state cannot exist without the obedience and support of the subject.

I speak now on the general principle, which has been artfully concealed from the view of the people by those who, while they professed to deplore their vassalage, sought their own emolument in the ruin of the objects of their pretended pity. I speak not this in reference to any member of either house of parliament, whether in what is called the opposition, or in favour of the ministry. Perhaps I am singular in my opinion; but in

my sight both are highly honourable, and highly necessary in a state like ours, where prerogative might trench on civil liberty, and liberty on prerogative ; but I speak of those wicked or misguided men (few, very few, thank God ! in number) who, in themselves discontented and unruly, wish to transfuse the turbulence of their own spirit through the middle and lower classes of society. Men of honour may be mistaken ; but they can never be knaves nor oppressors.

Enormous salaries for civil and state services have also been pointed out, as sources of oppression and public misery. I am one of the last in the empire that would lift up a voice, or use a pen knowingly, for the support of corruption of any kind ; but I will also show my opinion. I have had occasion and opportunity to look into most of the offices of the state ; to see the hands employed, and the work done ; and though inured to labour from my youth, and rarely shrinking from any work, merely because it was difficult, when I knew that it was expedient to be done ; yet I freely declare, that had I the most rational conviction of my suitableness and ability to fill any of them, I would not accept the highest salary of the best paid public functionary, to perform his labour, submit to his privations, and endure his anxieties. And yet, strange to tell, multitudes of the common people have been persuaded to believe that those enormous salaries, as they have been called, are paid for scarcely any public service ! Let this fact speak : we have scarcely an aged statesman in the land ! And why ? Incessant labour, public responsibility, and corroding anxious care, have brought them to an untimely grave. To the few that do remain, what a poor compensation is a pension, or their continued salary, for the loss of health, and the abridgment of life. Envy itself is never more mistaken than when she makes a

condition of this kind an object of her malevolent regards.

This I have also observed, that those who have the highest pay have the severest or the most difficult duties to perform. Duties which they cannot perform by proxy, because none but themselves can bear the responsibility. For sinecure places and unmerited pensions I shall never plead; but if a man have not sufficient motives of self-interest to serve government, none, or none of character, will ever be found to perform the offices and bear the responsibility to which the occupation of a public charge of this kind will necessarily subject him. I have heard of disinterested men in different departments of life; I have met with few of them: I have heard of disinterested patriots and statesmen, but have seen none, nor do I search for them. I have sought for Utopia, but have not found it in the map of the universe. With me it is a maxim, "The labourer is worthy of his hire:" and there is nothing in law, in equity, or even in the revelation of God, and the sound dictates of religion and morality which are derived from it, that calls upon any man to serve the state or the public for nought. A genuine patriot loves his country; if he labour for it, let him be paid. A true loyalist loves his king and country; if he labour for both, let him be doubly honoured and rewarded. I shall never fall out with any man for expecting and claiming the due reward of important services. While his self-interest has also in view the public benefit, and labours to promote the honour of the king and the welfare of the country, it has an indisputable right to a legal remuneration; and it must be satisfactory to every just and generous mind to see, that he who has laboured for the public advantage has benefited himself. The British people would abhor the sight of a Chatham reduced to indigence, a Mans-

field pining in poverty, or a Cornwallis begging his bread. All have their rights,—God and CÆSAR,—the servants of the crown, the servants of the public, and the people themselves ; and these rights should be strenuously maintained and religiously respected. I contend, therefore,—

1. The civil government under which a man lives, and by which he is protected, demands his honour and reverence.

2. The laws, which are made for the suppression of evil-doers, and the maintenance of good order, which are calculated to promote the benefit of the whole, and the comfort of the individual, should be religiously obeyed.

3. The government that charges itself with the support and defence of all should have its unavoidable expenses, however great, repaid by the people, in whose behalf they are incurred ; therefore we should pay tribute.

But on the other hand, if Cæsar should intrude into the things of God, coin a new creed, or broach a new gospel, and affect to rule the conscience while he rules the state ; in these things Cæsar is not to be obeyed ; he is taking the things that are God's, and he must not have them. It would be as impious to give him those rights, as it would be unjust to deny him his own. Give not, therefore, God's things to Cæsar, nor Cæsar's things to God. That which belongs to the government of the country should on no account whatever be devoted to religious uses ; and let no man suppose that he has pleased God, by giving that to charitable or sacred purposes which he has purloined from the state. "Render to Cæsar the things which are Cæsar's ; and unto God the things which are God's."

It is added by the evangelist, "When they had heard

these words, they marvelled," ver. 22. And well they might marvel: never man spake like this man. By this decision,—

1. CÆSAR is satisfied:—he gets his own to the uttermost farthing.

2. GOD is glorified:—his honour is in every respect secured.

3. The PEOPLE are edified:—one of the most difficult questions that could possibly come before them is answered in such a way as to relieve their consciences and direct their conduct.

4. The self-righteous Pharisees, the infidel Sadducees, and the time-serving Herodians, equally enemies to God and right order, are confounded.

5. The infinite wisdom of the Saviour of the world is manifested.

6. And an excellent lesson of deep piety, profound political wisdom, and just dealing is left on record for the edification of the church of Christ to all future generations.

On the political maxims contained in this decision of our Lord, the Christian church has acted in all times, and under the most difficult and embarrassing circumstances. Our Lord's command, "Render to Cæsar the things which are Cæsar's," taught them to "give honour to whom honour was due, reverence to whom reverence, custom to whom custom, and tribute to whom tribute was due." They feared God; they honoured the king, whether it were a Nero, the curse and scourge of the state, or a Titus, the darling of mankind. They respected the office, authority, and dignity, as from God; and the private conduct of the ruler, when even a bad man, never induced them to neglect or despise the ordinance of God. They "were subject to every ordinance of man for the Lord's sake." "Their kingdom was not

of this world," therefore their voice was not heard in the streets. With the disaffected multitude, and in political commotions, they were never found. They loved one another ; and they loved all men, because the love of God was shed abroad in their hearts by the Holy Spirit. While others were employed by the enemy of mankind to sow tares in the field of the world, they, under the direction of the sovereign Ruler of the universe, sowed the good seed of the kingdom. They were patterns of true piety, and of civil order. From the doctrines which they preached, and which they illustrated so strikingly by their uniform conduct, sprung all the laws, social institutions, wise statutes, and civil customs, by which the best and most powerful nations have been governed, and through which those nations became great and eminent. Thus has Christianity been accredited in the earth ; its doctrines have had free course, have run, and are glorified. The governments which have most influence in the world glory in the name of Christian ; and profess to derive their fundamental principles, both of law and equity, from the book of God. Had the genuine followers of Christ taken part in the different political dissensions, by which the nations where they have sojourned have been embroiled and agitated, these glorious ends, humanly speaking, had never been accomplished. The Christian church would have been a wretched grovelling thing, cooped up in corners, without shedding a ray of beneficence on the earth ; as equally unproductive of "glory to God in the highest" as of "peace and good will among men." We are authorized to speak thus, from the fall of those churches or individuals which, in different parts, identified themselves with the disaffected, complained of state corruptions, discussed politics and not religion, and were soon shorn of their strength, and became like other men.

To his own church, God has never intrusted the government of the state. When, at any time, it has put forth its hand in this way, it has gone out of its sphere, hindered its own usefulness, if not disgraced itself. The broad principles of civil respect, obedience, and submission, have formed all the articles of its political creed. They are satisfied that the civil powers that exist are from God, and are exercised under his eye and governance. They know, that “the Lord reigneth, be the earth never so unquiet; and, though clouds and darkness be round about him, yet righteousness and judgment are the establishment of his throne.” If his providence had not appointed civil legislators, the church of Christ might have interfered; when they cease, it will be justified in taking up the sceptre, the mace, and the public purse; but, as this is not likely to be while the sun and moon endure, therefore the true church will be excused from the toils of civil government, and the distractions and anxieties with which they are accompanied. The king’s heart is in the hands of the Lord, and he turneth it whithersoever he will; and by him do kings not only reign, but ministers decree judgment. Let the followers of the Lord know that their citizenship is in heaven. Let them labour for the public peace, and the honour of their Redeemer. Whatsoever others do, let “them render to Cæsar the things which are Cæsar’s; and to God the things which are God’s.” Then shall their light shine forth as brightness, and their salvation as a lamp that burneth. And although not dignified by civil offices, nor invested with secular power, they shall come up out of the wilderness, leaning on the arm of God, “FAIR as the SUN; CLEAR as the MOON; and terrible as an army with banners.”

SERMON XXXVII.

ORIGIN AND END OF CIVIL GOVERNMENT.

ROM. xiii. 1.

*Ου γὰρ ἐστὶν ἐξουσία ἐν μὴ ἀπὸ Θεοῦ αἱ δὲ οὐσαι ἐξουσὶαι, ὑπὸ
τοῦ Θεοῦ τεταγμέναι εἰσιν.*

“ For there is no power but of God ; the powers that be, are
ordained of God.”

ADVERTISEMENT.

THE following lecture was delivered to a select academy of young gentlemen ; some of whom were intended for the church, some for the bar, and some for the army. After its delivery several of them applied to be favored with the definitions and leading principles. To oblige them, and please the family in which the lecture was delivered, the whole was drawn up in its present form. The writer has quoted no authorities, because he had recourse to none. What is written is the produce of common sense, a general knowledge of the principles of just government, and a tolerable acquaintance with that civil constitution under which he has the happiness to live. To those who have no better helps to acquire just notions relative to subjects next in importance to those

which treat of the salvation of the soul, this little tract may be of some use.*

This lecture has nothing to do with party politics ; the writer abhors them as much as he does those who deal in them. He proceeds both on broader and better principles ; and avoids agitating those questions on which many wise and excellent men think differently. Whatever has not a direct tendency to promote the peace and welfare of this society, he thinks unworthy of his and the reader's regard. He would be sorry to employ his time upon any work that could not take for its motto, "Glory to God in the highest, and on earth peace, and good-will among men." He fears God ; he honours the king ; he loves his country ; and in the two last respects yields to no man. As he reverences the king, he has laboured to promote his honour ; as he loves the people, he has studied to promote their best interests.

Several topics relative to the same subject might have been incorporated, but he studied brevity ; and did not like to repeat here what will be found in the discourse on "The Rights of God and Cæsar," p. 193 ; to which he must beg leave to refer the kind and intelligent reader.

* At the close of this paragraph the following sentence appeared, when the Sermon was published in 1822, in a separate form :— " Though founded on a text of Divine Revelation, it is neither to be considered in the light of a sermon, nor the lecturer in that of a preacher." In harmony with this, the next paragraph commenced with, " This pamphlet," instead of " This lecture." The " Advertisement" bore the date of " March 17, 1821, London."—
EDITOR.

ORIGIN AND END OF CIVIL GOVERNMENT.

BEFORE I proceed to examine the above apostolic assertions, I shall beg leave to give what I conceive to be a more literal translation of the original than that in our common version : “ For there is no AUTHORITY but from God ; the AUTHORITIES that exist are arranged under God.”

I.—ON THE MEANING OF THE WORD POWER.

1. The word *ἐξουσία*, which we translate power, signifies not only the physical strength or force by which we do anything, but also,

2. The liberty of doing so, without constraint ; and thus it is used by our Lord, John x. 17, 18 : “ I lay down my life that I might take it again ; no man taketh it from me ; I lay it down of myself ; I have POWER, *ἐξουσίαν*, to lay it down ; and I have POWER, *ἐξουσίαν*, to take it again.” And thus Pilate uses the term, chap. xix. 10 : “ Knowest thou not that I have POWER, *ἐξουσίαν*, to crucify thee ; and have POWER, *ἐξουσίαν*, to release thee ?” that is, I am here supreme ruler ; and have in my hands the power of life and death. And in this sense it is used by St. Paul, Rom. ix. 21 : “ Hath not the potter POWER,” *ἐξουσίαν*, not only the physical strength to form a vessel, but the skill and sole liberty to make the clay into what form he pleases.

3. It signifies the right of absolute disposal, which no other possesses, or can possess ; and is thus used by our Lord in his speech to his disciples, Acts i. 7, “ It is not for you to know the times or the seasons, which the Father hath put in his own POWER ;” *οὐκ ὁ Πατήρ εθετο ἐν τῇ ᾠδῇ ἐξουσίᾳ*, as they exist in that futurity which belongs to God alone ; and make a part of those secrets which he only can reveal.

4. It signifies also supreme authority, such as man cannot possess unless given by God; and hence it is used by the Jews to distinguish between the authority of a prophet, which was derived immediately from God, and that which was possessed by the common interpreters of their law. Matt. vii. 28, 29: "The people were astonished at his doctrine, for he taught them as one having AUTHORITY," *ὡς ἐξουσίαν ἔχων*, as one immediately commissioned by God, "and not as the Scribes," who had no authority higher than that which they had derived from their own rulers.

5. It signifies delegated authority to do civil or religious acts; thus used by the chief priests and elders of the people when they questioned our Lord concerning his cleansing the temple, &c., Matt. xxi. 23: "By what AUTHORITY, *ἐν ποίᾳ ἐξουσίᾳ*, doest thou these things? And who gave thee this AUTHORITY?" *τὴν ἐξουσίαν ταυτήν*. Is this authority by which thou pretendest to act Divine or human? Is it from GOD or MEN that thou pretendest to receive it? If from MEN, who are they? In this sense Christ gave his disciples "POWER, *ἐξουσίαν*, over unclean spirits; and to heal all manner of diseases," Matt. x. 1. And in this sense, as God manifested in the flesh, he says, Matt. xxviii. 18, "ALL POWER, *πᾶσα ἐξουσία*, is given unto me in heaven and earth." And therefore, he gave POWER to his disciples, as he is the sole governor of the world, to go into all the world, and preach his gospel to all nations.

6. It means also civil power or authority, the right to govern, to dispose of provinces, the affairs of a state, &c. Thus arrogated by Satan, Luke iv. 5, 6, "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world, and said unto him, All this POWER will I give thee," *σοι ὀψω τὴν ἐξουσίαν ταυτήν*

ἀπαναν, I will make thee ruler over all these kingdoms. In this sense, Galilee is said to belong to Herod's JURISDICTION, *ἐκ τῆς ἐξουσίας Ἡρώδου*, Luke xxiii. 7, to be under the regal power or authority of Herod. And it is repeatedly used to express those who possess supreme power in any place under any name ; Luke xii. 11, "And when they bring you into the synagogues, and unto magistrates and POWERS ;" *καὶ τὰς ἐξουσίας*, any possessing civil jurisdiction ; see also 1 Cor. xv. 24 ; Eph. i. 21 ; Col. ii. 15. And see the TEXT, where it is put for government, civil authority, and magistracy itself : "For there is no AUTHORITY but from God ; the existing authorities (over all civil affairs), are exercised UNDER God ;" he being the SUPREME Ruler, from whom the power or authority is derived.

7. The word *potestas*, power, is used by the Roman writers exactly in the same sense. So Juvenal, Sat. x. ver. 99 :—

Hujus qui trahitur, prætextam sumere mavis ;
An Fidenarum Gabiorumque esse *potestas* ?

"Wouldst thou rather have the robe (the dignity) of this man (Sejanus) who is dragged along, than be one of the *magistrates* of the Fideni or Gabi ?"

Podestats is the title of the civil magistrates in many cities of Italy to the present day ; and it is repeatedly used to express every kind of civil power and authority, even that of the emperors, to which it would be easy to multiply examples.

From the above definitions we learn that the word *ἐξουσία* used here by the apostle has, among others, the following prominent significations :—

1. It means mere physical force, the power or faculty of acting, or what is generally termed muscular strength.

2. The liberty of acting, or the free use of this muscular strength, without restraint on the one hand, or compulsion on the other.

3. It signifies that sovereign right and authority which God possesses, to reveal or not reveal any secrets of his own counsels, relative to the mysteries of redemption or providence.

4. It signifies that divine authority by which God invests some men with wisdom and understanding to declare his will, as prophets and apostles in reference to the plan of salvation.

5. It means all civil power, or the right to govern men, such as that with which kings and magistrates are invested.

II.—INFERENCES FROM THE PRECEDING DEFINITIONS.

Let us inquire into the evidence and reason of these things. From what the apostle asserts we may infer,—

1. That God is the fountain or source of all physical power and strength, which is evident from this consideration, viz., that he is the Author of being, for he is the Creator; and the cause of the continuance of being, because he is, by his providence, the preserver. Hence it appears, 1. That as man is his creature, he is dependent upon him. 2. And that he is his subject, and accountable to him as his judge, for all his actions.

2. That human liberty, choice, free-will, or the power of choosing or refusing, must proceed from God, is evident from this: that he is the Creator of the soul or mind of man, as well as of his body; that will, or the power of volition, is a faculty of the soul; and consequently its power of acting must be from him, because the agent or faculty in which this power is lodged derived its existence, and holds its continual being, from him alone: "God worketh in us to will and to do."

The power to will is from God ; but volition is an act of the soul through that power. Ability to act is from him ; but acts themselves are of the man. Hence man may, and often does, abuse his power to will and to do.

3. To every human being God has given two grand gifts: 1. Knowledge, understanding, or wisdom, by which he is capable of knowing what is right, and what is wrong ; what is contrary to the perfections of a mind infinitely righteous, good, pure, merciful, and benevolent ; and what must be, from its resemblance to these perfections, agreeable to that mind. 2. Power to do what is right: in other words, to fulfil the duties incumbent upon him in those circumstances and relations in which it shall please the wise Disposer of all events to place him.

4. This power is of two kinds, moral and physical. One relates to the energies of the mind, by which duty and obligation are conceived, and resolutions and purposes formed ; and the other relates to muscular strength, by which the act of duty is performed, on which the mind has deliberated, and formed its resolutions: this belongs to the body.

5. As in the purposes of the mind the faculties of the soul generally combine, and motives, objects, and ends incite to resolution ; so, in the performance of duty, the different members of the body become instruments of the execution of mental purposes.

6. As by understanding, or the power of knowing, man gains the knowledge of things ; so by their frequent occurrence he gains experience. These two qualify him to live usefully to himself, and profitably to his fellows.

These are the physical and moral powers which particularly concern the subject in question. And whence have these proceeded? Most certainly from God, and

from God alone. No other can create ; no other can preserve. He is the infinite Spirit, and from him all mind must come. In him we live, move, and have our being ; and whether we consider the energies of the mind, or the muscular strength of the body, the conclusion is pressed irresistibly upon us, "There is no power but from God."

III.—THE ORIGIN AND END OF CIVIL INSTITUTIONS.

But man is a degenerate and fallen being, under the influence of various evil passions and corrupt appetites ; his mind darkened by sin, and his energies enfeebled by indulgence in transgression—how then can he know what is right ; or, if found out, how can he perform it ?

1. Here, his merciful Creator once more appears as signally as he did in his creation : he has given a revelation of his own will. 1. For the regulation of man's life, in the great duties of morality, he has given him a **LAW**, which contains all the principles of justice and truth. 2. For the regulation of his conduct in reference to civil society, he has enabled him, by wisdom and experience, to make rules, founded on the above grand principles, for his safety, comfort, and support in civil social life : which rules are generally termed civil institutions, or laws ; the grand object of which is, the peace, well-being, and prosperity of society at large, by enforcing a steady opposition to evil and injustice, and by affording invariable support to justice and truth.

2. As the nature of law is to bind to observance, and exact obedience ; to convey privileges to the obedient, and to inflict punishment in case of transgression ; it is indispensably requisite that laws should be equal and impartial, neither bearing lightly nor heavily on any description of the community ; all being equally bound to obey ; all being equally interested in the fruit of obedi-

ence ; and all, in case of transgression, equally liable to the same disabilities, privations, or punishments.

3. As this is the nature and end of all wholesome laws, it is highly expedient that, in framing them, all the wisdom, judgment, and experience of the parties concerned be united, that they may be as free as possible from imperfections, and that all may be convinced that they will operate equally for the common benefit of all.

4. When thus constructed, they should be ratified, proclaimed, and universally published, that none may be ignorant of their nature, operation, and benefit, and all receive them as a rule of civil and social action ; and thus establish them by common consent.

5. This merciful Creator not only shows his kindness to men in thus furnishing them with a law of righteousness and truth, but also in freely promising them such assistances of his grace, that is, such a communication of energy from himself, by the influence of his own Spirit, that they shall be enabled to avoid what is evil, and cleave to what is good ; which assistance is to be invariably communicated on the earnest application of each to the throne of grace by prayer and supplication : so that, although fallen into ignorance and weakness, men have the freest offers of sufficient wisdom to teach them and sufficient power to help them to do that which is lawful and right, both as it respects themselves and their fellow-creatures.

6. Laws being thus made and agreed on ; in order to insure obedience and respect, and to keep those laws in due force, authority is vested in some person, whose duty it is to see them duly and effectually administered ; and who pledges himself to be governed by an oath, made to God, that he will rule according to these laws, and see them duly executed ; doing nothing by partiality—nothing to please any particular party, nor to increase

his own secular interests, at the expense of the people whom he governs.

7. To God, therefore, he is bound in the behalf of the people, to rule according to right, and in his fear ; and therefore to him he is accountable for his administration ; nor can the obligation of his oath be too solemnly inculcated upon him, at the time in which he is invested with state authority ; because there may ever be found interested men and flatterers, who, to gain his favour and aggrandise themselves, will endeavour to persuade him that a vigour beyond the law, or a lenity below it, may be at particular times a useful political expedient ; and, if he be not conscientiously regardful of his oath, he may impair the constitution, and thus endanger the safety of the state ; for few potentates are proof against such interested advisers.

8. The authority thus conveyed to a ruler comes from God, in the order of his providence ; is founded on the laws of God, from which the principles that form the laws of the state have been derived ; which laws have been framed by that wisdom and knowledge which proceed from God : and consequently, the authority thus derived is from God ; and to him especially, the ruler is awfully responsible for the administration of justice and judgment among his people.

9. This government is ordered or arranged under God. The *laws* are ever under his eye ; the *ruler* under his eye ; and the *people* under his eye. As God is the very fountain of magistracy or dominion, the king who rules in his fear, is his minister : the people properly consider him, in his regal capacity, the grand agent between God and them ; the viceroy, lieutenant, or deputy of God ; acting as it were in his place, and ruling in his name. “The powers that be are ordered under God.”

10. The government of God in what is called provi-

dence, is most obviously employed for the benefit of his creatures ; all civil governments profess at least to have the same object, and to keep the same end in view : and as God thus acts in providence, for the manifestation of his own glory in the happiness of his intelligent offspring ; so the governments which are framed as above, profess to act in reference to the same ends ; and it is worthy of the most serious consideration that governments thus framed, and conscientiously administered, are strangely protected and upheld by an especial providence, so distinctly and strongly marked, that we plainly see, blessed are the people which are in such a state ; and most evident it is that, to such kings, God ever giveth his salvation.

He must be lost to the power of reflection, to moral feeling, and to gratitude to God, who cannot discern such a providential interference manifested in the preservation of the British nation, and in the support of the British king, in perilous times of long continuance, and dreadful occurrence. When the political world was shaken to its centre, and almost every throne was cast down, this land and its monarch stood unmoved, not by the vigour of its counsels, nor by the power of its fleets and armies,—for other nations not less vigorous, not less powerful, were prostrated in the struggle,—but by the arm of the Lord of Hosts, who heard the prayers of his people, respected his own institutions, and the conscientious regard paid to them by the man on whose head was his holy anointing oil.

11. I conclude on this part of the subject, therefore, that as God is the fountain of dominion, authority, and power ; as he has given wisdom and strength to man ; as by his providence and mercy he supports the being he has given, and the attributes with which he has endowed it ; has instructed him by a revelation from heaven, how

to save his soul, and form rules for the support and comfort of society ; as by him kings reign, and ministers decree judgment ; all are dependent upon him for their being, and their continued blessings ; and to him must the king and the people ultimately give up their accounts.

IV.—THE ORIGIN AND END OF CIVIL GOVERNMENT.

1. That civil government is of God, its great benefit to society, and its continuance in the world, are the amplest proof. Most men are impatient of government, while at the same time they acknowledge its general utility ; and, if the bridle of God were not in the jaws of the unruly and the profane, no civil government could be of long duration. And although in many governments there are institutions far from being friendly, either to civil or religious liberty ; or to the comfort of the people ; yet they are so ordered UNDER God, that in general population is increased, civil society preserved, and on the whole, the moral and political state of society improved. The ancient adage says, “ Man proposes, but God disposes.” So does he arrange the affairs of the governments of the world, that their vitiosities are corrected or restrained under the influence of his providence ; and what would produce nothing but moral and political evil if left to its own operation, is invariably over-ruled so as to issue in the general good. Such is the wisdom, such the kindness, and such the power of the Almighty !

2. Though I have not professedly touched the question relative to the origin of power in matters civil ; yet, from the preceding pages, the reader may collect an answer to it ; at least, may see the opinion which I myself hold on the subject. I have already shown, from the nature of God, and the constitution of the human being,

that from God all physical and moral power proceeds : and by his energy these powers are supported. I have shown also, that all civil power must originate with him, as he is the author and upholder of those faculties by which wholesome laws and beneficial institutions have been formed for the comfort and well-being of society. And I have shown also that magistracy or civil dominion is in the order of his providence ; from which it proceeds, and by which it is maintained : and I have hinted that were it not of divine origin, and a part of the sovereign government of God, it could not exist ; as the fallen nature of man is ever impatient of restraint.

3. Naturally, man despises dominion, and often speaks evil of dignities : and were not his physical force under the continued control of the Almighty, he would burst every bond, cast away the yoke, and break every link of that chain which holds civil society together. Anarchy would be the first effect produced by his unbridled powers ; confusion and rapine would follow in its train ; misery, desolation, and death would bring up the rear ; for population would be gradually thinned ; the wild beasts of the forest would multiply without control ; and the last human anarchist would either be a meal for one of the lawless tenants of the wood, or sink upon the earth, none remaining to perform the last sad ceremony to a fallen brother. This most infallibly would be the case, were it not for civil government ; and this government could never exist, were it not of God.

And although, in this ordination of the Most High, man is frequently permitted to mingle his folly, his pride, his ambition, and the various workings of his base passions, with the administration of public affairs ; yet God so counterworks these by his superincumbent energetic and especial providence, that the general blessings of civil government are preserved in all states ; and the

anomalies which result from the desperate wickedness of man, become the sword, in the hand of his insulted justice, for the chastisement of the reclaimable, and the destruction of those who have filled up the measure of their iniquity.

4. Many states have been subverted, and many forms of government changed, both by the wickedness of the people and the mal-administration of the prince: but still civil government, being the ordinance of God, is regenerated, like the phoenix, from its own ashes. Without civil government (it is for this I contend) society cannot subsist, nor the gracious designs of God, in the salvation of a rebel world, be accomplished. God is its author, and by him it is maintained. The great mass of the people, it is true, possess the physical power by which they can bruise, and dash in pieces, and destroy; but God restrains them in his mercy from accomplishing their own ruin. The elephant, the camel, the horse, and the ox, did they know their own strength, could, with one blow of their proboscis, their hoof, or their horn, destroy their feeble lord, regain their independence, and perish in consequence: but they also are under God's dominion; and are dependent on each other, and on man, according to his will.

5. Having seen that God is the fountain of all power, and that civil government is his own institution, it may be well to inquire how the different forms of this government arose; what are their essential qualities; and what is implied in the denominations by which they are distinguished.

6. Government must have existed from the creation of man: it necessarily implies superiority and inferiority, authority and subjection; and is founded in the natural state of human beings. As God created only one human pair to propagate their species in order to people the

earth, the progenitor of the great human family must have had that authority over his immediate descendents, which must necessarily spring from his priority, and their dependence on his counsel and support. Every human being comes into the world in a state of want, weakness, and ignorance. It is the prerogative, as well as the duty of the parent, to supply this want, succour this weakness, and instruct this ignorance. These are all acts of government: and the receiving the supply, the help, and the counsel are acts of subjection; and necessarily imply authority in him who dispenses, as those do dependence in him who receives.

7. Experience in the dispenser shows him how these helps may be communicated, so as fully to accomplish the end of their communication: hence he gives what he knows to be necessary, in that way in which his experience tells him it will be most useful. From this arise conditions by which the recipient is bound; and his fulfilment of those conditions constitutes so far his obedience to the authority of his benefactor. This principle is at the basis of all the forms of government ever instituted among men. The governor has the moral and political authority, without which no function of government can be fulfilled. The governed have the physical power which should ever be in readiness to support and render respectable the authority of the governor.

V.—MUTUAL DEPENDENCE OF NATIONS ON EACH OTHER.

1. While the thing government, and its essential principles are of God, he has in general left the form to man. These forms, and the rules according to which they are brought into activity, are only bye-laws connected with, or established on, the great principles already mentioned; principles which God has shown, by that true light that lightens every man, to the whole human race; but par-

ticularly illustrates by his own revelation. All men feel their weakness, and naturally look for assistance from their fellows; they see their ignorance, and look for instruction; they know they are exposed to danger, and are led to associate for mutual defence.

2. The great principle of justice, as appearing in barter and exchange, is exhibited to every man's reason. He sees he cannot expect to get, unless he be disposed to give. Every people has the maxim, however varied it may be in form, *Gratia parit gratiam*; one good act deserves another; give, and you shall get; love begets love, &c. My neighbour has what I want, and he can spare; I have what he wants, and it I can spare. What is superfluous to one is necessary to the other; by an exchange therefore of superfluities, necessities are supplied, and men become united together under civil obligations. God, in his providence, creates the superfluities in these cases, that the social principle may be strengthened among men, and that mutual dependence may be a general feeling.

3. The laws regulate and protect such exchanges; they promote the best civil interests of all parties—confidential trading, upon just and equal terms, has a strong tendency to promote peace and good will among the nations. Neighbouring, or even remote countries have no objection to our getting rich by them, provided they find that their own secular interest is equally promoted. And it must be the object of every enlightened government so to trade with neighbouring states as to make it their interest carefully to maintain all the relations of peace and good will towards each other. If to this be added, the influence of true religion; then the peace will be permanent, and wars and fightings shall cease all over the world.

Talia sæcla currite !

* Hasten, O Lord ! this happy state of things !

Different Forms of civil Government.

1. Properly speaking, there can be only five legislative forms, essentially different from each other : patriarchy, theocracy, monarchy, aristocracy or oligarchy, and democracy. But varieties of these have produced other denominations, viz., autocracy, tyranny, despotism, republicanism, and foederalism.

I need not wait to point out the different countries in the world that are under one or other of these different forms. Most of them exist even in Europe itself. In Asia and Africa, despotism and tyranny generally prevail. In North America, foederalism, or rather republicanism, is prevalent. In South America, monarchy, and in Europe, monarchy, and foederalism, or oligarchy. I shall define all these terms ; and by considering their import, we shall arrive at the nature of the different forms to which they are or have been applied. Except foederalism and republicanism, all the rest are derived from the Greek.

VI.—OF THE DIFFERENT FORMS OF CIVIL GOVERNMENT WHICH HAVE OBTAINED IN THE WORLD, WITH A GRAMMATICAL DEFINITION OF THEIR NAMES.

I. PATRIARCHAL, from *πατήρ*, a *father*, and *αρχος*, a *chief*: government by the heads of families. This extended from the Creation to the Exodus, a period of about 2000 years. The only authentic history we have of this form of government, or the people who lived under it, is found in the book of Genesis. Its reason, and the manner of its origin, have already been pointed out, pp. 233, 234.

II. THEOCRACY, from *θεος*, *God*, and *κρατεω*, to *rule*

efficiently, from *κρατος*, *power*: the government of the Jews by God himself as lawgiver, monarch, and judge. This form lasted from the Exodus to the advent of our Lord, about 2000 years; and did not terminate, as some have imagined, at the election of Saul; for the Jewish kings still acknowledged the theocracy; they never made nor changed laws; but ruled according to those which God gave; therefore they were only the vicegerents of God. This form of government never existed among any other people than the Jews; for they were the only people upon earth, previously to the Christian era, that ever received a revelation from God; and the laws were contained in that revelation which is generally called the Pentateuch, or five books of Moses.

III. MONARCHY, from *μονος*, *alone*, and *αρχος*, *a chief*: government exercised, laws made and executed by the authority and will of an individual. While the Jews lived under a theocracy, other nations lived under a monarchy variously modified. The patriarchal excepted, this is the most ancient form of government, and the form that has most generally prevailed. The reasons for this have already been given. Under this form may be classed—

1. *Autocracy*, from *αυτος*, *himself*, and *κρατω*, *I rule powerfully*: a government in which an individual rules by himself without ministry, counsel, or advice. The emperor of Russia is called *αυτοκρατωρ*, *autocrat*. Most of the Asiatic sovereigns, and many of the African chiefs are autocrats, and act up to the spirit of this form. It is the highest order of monarchy, and often degenerates into tyranny.

2. *Gynæocracy*, from *γυνη*, *a woman*, and *κρατω*, *to govern*. This is simply a case where the male issue fails, and the crown descends in the female line; but it has nothing in its civil constitution to distinguish it from

monarchy, &c. There is a ridiculous and catachrestical sense in which the term gynæocracy is used, which I judge unnecessary to be mentioned.

3. *Despotism*, from δεισποτης, a *master* or *lord* ; from δεισποζω, *to rule*, which is from δεος οπαζω, *to inspire fear*, or δεω, *to bind*, and πους, *the foot*. Formerly despot signified no more than master or teacher ; and in this sense it is frequently applied to our Lord by St. Luke. It is now used only in a bad sense, and frequently confounded with tyranny.

4. *Tyranny* : of this word various etymologies have been given. It is supposed to have come originally απο των Τυρρηνων, *from the Tyrrhenians*, who first had an oppressive and cruel government ; or from τυρρα, *Tyrra*, a city in Laconia, where Gyges was governor ; or from τρωω, *to oppress* ; or from τρωω, *to drain* or *dry* by compression ; hence τυρος, *cheese*, compressed milk.

Originally the term tyranny appears to have meant no more than monarchy ; but the abuse, or lawless exercise of power, brought the words tyrant and despot to imply, 1. A cruel and relentless governor ; 2. An unreasonable and oppressive ruler.

5. *King*, from the Saxon Cýning, which, from the Teutonic kōnnen, *to know*, signifies properly the knowing person, the wise man ; he who had the highest education, was well acquainted with men and things, was deeply versed in the study of law and justice, understood the state of the nation, and knew how to rule it. We have the remains of this word in kēn, *knowledge*, and in cunning, i. e., knowing. *Canny* is from the same origin : it is repeatedly used both in Ireland and Scotland to signify knowledge, skill, and dexterity ; the canny man is the knowing, skilful man—he who understands how to perform, and performs so as to prove his skill. Sometimes it is equivalent to gentleman.

IV ARISTOCRACY, government by the nobles, from *αριστος*, *best*, the superlative of *αγαθος*, *good*—men of title and estate, governing a country conjointly. Aristocracy generally prevails in a regency where the hereditary governor is a minor, or under age.

Under aristocracy may be ranked, OLIGARCHY, from *ολιγος*, *a few*, and *αρχη*, *government*. A state in which a few men, whether of the nobles or plebeians, but particularly the latter, have the supreme rule. This frequently prevails under revolutions, where the rightful governor is deposed or destroyed.

V. DEMOCRACY, a government administered by representatives chosen by the people at large; from *δημος*, *the people*, and *κρατω*, *to govern*.

Nearly allied to this is:—

Republicanism, from *res publica*, the *common wealth*, what concerns the body politic at large. There is rather an affected than real difference between this and democracy: both are of the people, though the latter pretends to be of a more liberal type than the former.

Fœderalism, from *fœdus*, a covenant, is a form of this; a government framed out of several states, each having its own representatives, and sending them to a general Congress or Diet. It is constituted nearly as our British House of Commons; the representatives of the different states being similar to those of our counties. The President, while in congress, has little more power than the speaker in the House of Commons; but in the interim of sessions, has a power similar to that of a sovereign monarch. A fœderal government may be considered a mixture of democracy and oligarchy: I speak of fœderalism, as it appears to exist in the American States.

VI. ANARCHY, from *a*, privative, and *αρχη*, *rule* or government; where the legislative and executive power is acknowledged as existing nowhere, or rather equally

in every individual ; and where, consequently, there is no rule ; all is confusion, every one doing what is right in his own eyes. This is generally the case, both before and for some time after most political revolutions.

At present only three kinds of government prevail in the world : 1. MONARCHY ; 2. ARISTOCRACY ; 3. DEMOCRACY : and these are only distinguished by being more or less limited by law, more or less rigid in execution, or more or less mild in general operation.

VII.—DISTINGUISHING CHARACTERISTICS OF THESE FORMS OF GOVERNMENT, SIMPLY CONSIDERED.

MONARCHY (absolute) is prompt and decisive ; but often wrong, because the will or caprice of an individual commands and executes all.

ARISTOCRACY is slow, but generally certain : because the nobles enjoy superior light, and are well cultivated by education.

DEMOCRACY aims well ; but is violent, indecisive, and fickle ; often enacts without wisdom, and executes without foresight ; and is generally hasty in all its measures.

MONARCHY (absolute) keeps especially in view the prerogatives and glory of the crown, independently of all other considerations.

ARISTOCRACY keeps in view the honour and independence of the nobility, being often regardless of the people.

DEMOCRACY labours to bring all to a level, and keep it there ; and frequently destroys emulation, because, through its jealousy of power or influence, it in effect discountenances profound knowledge, and high achievement.

Neither of these forms, simply considered, is much to be preferred. The British government, though called a

monarchy, differs from them all, and yet embraces them all. It is monarchical, and it is not. It is aristocratical, and it is not. It is democratical, and it is not. It consists of the three estates. It is monarchical, because it acknowledges a king as the supreme head : it is aristocratical in its House of Lords, where the nobles possess a legislative capacity : it is democratical in its House of Commons, where representatives chosen by the people possess the same power. These three estates are perfectly mixed by the constitution ; they counterbalance each other, each having an equal legislative authority ; and this government possesses in itself all the excellencies of the three forms. It can become corrupt only when any of the three estates preponderates over the rest. In its nature and regular operation, it secures the prerogative of the monarch ; it preserves the honour and property of the nobility ; it respects and secures the rights of the people ; it is, in a word, a limited monarchy, a popular aristocracy, and an ennobled democracy. God grant it permanence, and constitutional administration ! Amen.

VIII.—CAUSES OF CORRUPTION AND CHANGE IN THE
DIFFERENT FORMS OF GOVERNMENT.

All states and forms of government are liable to corruption, and consequently to subversion.

In cases where the monarch has corrupted his way, and become despotic and tyrannical, the nobles have arisen, deposed him from the government, and formed an aristocracy.

Where the aristocracy has degenerated, and become oppressive to the people, they have arisen, dissolved the aristocracy, and formed a popular or democratic government.

When in a democracy, some individual has, by his

talents and services been of singular use to the commonwealth, he becomes a demagogue (from *δῆμος*, *the people*, and *αγεῖν*, *to lead*), and is intrusted with military power. This power he abuses, and makes it an engine to raise himself to the top of government; and thus, in becoming a demagogue, he soon becomes a king.

Any of these forms may change into another. Monarchy may change into aristocracy and democracy, as either the nobles or the populace rebel, and succeed in overturning the government.

Aristocracy may produce monarchy, by one noble gaining gradually the ascendancy over the rest, and thus becoming king; or it may produce democracy, by the people rising up and destroying the nobility.

And in the same way democracy may produce either monarchy or oligarchy, according as either an individual or a few may gain the ascendancy. Properly speaking, democracy cannot produce aristocracy, for it cannot create nor confer nobility; but it may produce oligarchy, because a few of its own description may, by their talents and public services, arise to supreme rule.

The king may become tyrannical, and be deposed.

The nobles may become dissolute and inactive, and melt away.

The people, in their representatives, may become turbulent, seditious, or corrupt, and be dissolved by their constituents. And any of the three estates, in their mixed or aggregate capacity, by trenching on the laws and on the constitution, may corrupt another; and two by coalition may destroy the third. Thus the king and the nobles may enslave the people; the people and the nobles may depose the king; and the king and the representatives of the people may overthrow the nobility.

Hence the necessity of a constitution; i. e., a code of laws and regulations agreed on by the whole, which de-

finer and ascertains the privileges, rites, prerogatives, and duties of each.

And hence the absolute necessity of continual watchfulness and jealousy, that the constitution be preserved in the integrity of its principles, and the efficiency of its administration.

While the British government watches over the constitution, and takes care to keep the three estates in legal counterpoise to each other ; then of it, and perhaps of it only, among all the governments in Europe, it may be said, its king is constitutional, its lords are constitutional, and its commons are constitutional.

Each of these has power to originate measures, propose new laws, or the alteration, abrogation, or emendation of old laws ; but in the enactment ALL must agree. Should either of the estates withhold its assent, the measure cannot have the force of a law ; and thus the legislative power is supposed to be equal in each of the three estates. In some cases the crown and the commons do the whole business ; the lords being little more than counsellors or advisers. The king can proclaim war, but the commons alone can grant the supplies for its prosecution ; the lords having no influence in such a case, in behalf of the crown, unless supported by a majority of the commons.

IX.—DEFINITION OF GOVERNMENT, WITH GENERAL OBSERVATIONS.

From this view of the governments of the world, I deduce the definition of government itself: A political administration according to an allowed constitution ; which orders and arranges the people of a corporation, city, nation, kingdom, or empire ; excites and directs their operations ; ascertains their duties ; protects their privileges, property, and rights ; and labours as well for

the benefit of the individual, as for the prosperity of the whole.

Having now reviewed the different forms of government under which the inhabitants of the earth live, and seen in their names the essential principles of their nature ; and having seen also that government itself is an ordinance of God, under what form soever it be administered, it may be proper to consider the duty of obedience, and the awful and destructive nature of rebellion ; and although these are subjects which are frequently discussed, and perhaps with most well understood, yet a few general observations on such points can be neither unimportant nor irrelevant :—

1. As God is the origin of power, and the Supreme Governor of the universe, he delegates authority to whomsoever he will ; and though in many cases the governor himself may not be of God, yet civil government is of him ; for without this there could be no society, no security, no private property ; all would be confusion and anarchy ; and the habitable world would soon be depopulated. In ancient times, God, in an especial manner, on many occasions, appointed the individual who was to govern, and he accordingly governed by a divine right ; as in the case of Moses, Joshua, the Hebrew judges, and several of the Israelitish kings. In aftertimes, and to the present day, he does that by a general superintending providence, which he did before by especial designation. In all nations of the earth there is what may be called a constitution—a plan by which a particular country or state is governed ; and this constitution is less or more calculated to promote the interests of the community. The civil governor, whether he be elective or hereditary, agrees to govern according to that constitution. Thus we may consider that there is a compact and consent between the governor and the

governed ; and in such a case the potentate may be considered as coming to the supreme authority in the direct way of God's providence : and as civil government is of God, who is the fountain of law, order, and regularity ; the civil governor, who administers the laws of a state according to its constitution, is the minister of God.

2. But it has been asked, If the ruler be an immoral or profligate man, does he not prove himself thereby to be unworthy of his high office, and should he not be deposed ? I answer, No ; if he rule according to the constitution, nothing can justify rebellion against his authority. He may be irregular in his own private life ; he may be an immoral man, and disgrace himself by an improper conduct ; yet if he rule according to the law, if he make no attempt to change the constitution, nor break the compact between him and the people ; there is therefore no legal ground of opposition to his civil authority ; and every act against him is not only rebellion, in the worst sense of the word, but is unlawful, and absolutely sinful.

3. Nothing can justify the opposition of the subjects to the ruler but overt attempts on his own part to change the constitution, or to rule contrary to law. When the ruler acts thus, he dissolves the compact between him and his people ; his authority is no longer binding, because illegal ; and it is illegal, because he is acting contrary to the laws of that constitution, according to which, on being raised to the supreme power, he promised to govern. This conduct justifies opposition to his government ; but I contend, that no personal misconduct in the ruler, no immorality in his own life, while he governs according to law, can either justify rebellion against him, or contempt of his authority. For his *political* authority, he is accountable to his *people* ; for his *moral* conduct he is accountable to *God* and his *conscience*.

4. A king may be a good moral man, and yet a weak and indeed a bad and dangerous prince. He may be a bad man, and stained with vice in private life, and yet be a good prince. Saul was a good moral man, but a bad prince, because he endeavoured to act contrary to the Israelitish constitution ; he changed some essential parts of that constitution ; for, 1. He ruled not according to the laws of Moses ; 2. He did not consult the prophet and the divine oracle ; 3. He attempted to be absolute, and thus to change the whole government ; he was therefore lawfully deposed. James II., after he came to the throne, was a sober moral man, as far as I can learn, but he was a bad and dangerous prince. He endeavoured to alter and essentially change the British constitution, both in church and state ; therefore *he* was lawfully deposed. It would be easy, in running over the list of our own kings, to point out several who were deservedly reputed good kings, who in their private life were very immoral. Bad as they might be in private life, the constitution in their hands was ever considered a sacred deposit ; and they faithfully preserved it, and transmitted it unimpaired to their successors, and took care, while they held the reins of government, to have it impartially and effectually administered.

5. It must be allowed, notwithstanding, that when a prince, howsoever heedful to the laws, is unrighteous in private life, his example is contagious ; morality, banished from the throne, is discountenanced by the community, and happiness is diminished in proportion to the increase of vice. On the other hand, when a king governs according to the constitution of his realms, and has his heart and life governed by the laws of God, he is then a double blessing to his people ; while he is ruling carefully according to the laws, his pious example is a great means of extending and confirming the reign of pure morality

among his subjects. Vice is discredited from the throne ; and the profligate dare not hope for a place of trust and confidence, however in other respects he may be qualified for it, because he is a *vicious* man.

6. But still it is utterly unlawful to rebel against a ruler, who, though he may be incorrect in his moral conduct, yet rules according to the laws. Even a suspension of any part of the constitution for a time, which should never be resorted to except in cases of the most dire necessity, is not an alteration of the constitution ; for a temporary suspension of activity is not a destruction of being ; and there may be several operations of the executive government which may appear, to those who are little acquainted with state affairs, as encroachments on the constitution, when in fact they are not. Men should not therefore begin hastily to quarrel with their rulers, because they conceive they are doing something not constitutionally sound. Reasons of state, even of the soundest kind, are not easily comprehended ; and no man can judge of a part, who is not thoroughly acquainted with the whole. It is very absurd for men to talk against the measures of a government, who know nothing of the science of law or jurisprudence ; and perhaps scarcely a tittle of that constitution under which they live, from which they derive their civil blessings, and the trenching on which they so passionately deplore ! It is not those who understand the subject best who are loudest in their complaints. But surely in politics, as in all other sciences, none should be thought worthy of attention who are ignorant of the subject on which they speak.

7. While I venerate the constitution, and would feel it my duty to warn the public against any man or men who would attempt to change or impair it, I feel it an

equal duty to inculcate subordination to the civil power, and the propriety and expediency of submitting to every ordinance of man for God's sake. What is due to Cæsar and what is due to God, I have elsewhere shown. (See the discourse entitled, "The rights of God and Cæsar," p. 193.) In all civil matters Cæsar is to be obeyed ; in all things that pertain to religion, God alone is to be obeyed. "Should the civil power attempt to usurp the place of the Almighty, and forge a new creed, or prescribe rites and ceremonies not authorized by the word of God, no Christian is bound to obey." Yet even in this extreme case, none is authorized to rebel against the civil power. The true Christian must bear the persecution ; and if needs be, seal the truth with his blood, and thus become a martyr of the Lord Jesus ; and this has been the invariable practice of the genuine church of Christ. In no case, even under the severest persecution, did they ever feel themselves justified to rise against the state ; they overcame, not by carnal weapons, but "by the blood of the Lamb and their testimony." They suffered for well-doing, and committed their cause to him who judgeth righteously. I speak not of nominal Christians ;—from truly religious people no state has anything to fear ; from the irreligious and the profane every kind of danger may be fairly apprehended ; therefore the profligate should be discountenanced, and the good encouraged.

X.—APHORISMS ON POWER AND GOVERNMENT.

From what has been said we may collect the following aphorisms on power, authority, the duty of the prince, and the duty of the people ; and lay down some maxims relative to government in general.

1. All power, physical and moral, is from God.

2. The powers of which he is the author by creation, he supports and maintains by his energy and providence.

3. He has instituted civil government for the comfort and happiness of man.

4. He has shown, either by his Spirit enlightening the mind, or by the Holy Scriptures, or by both, the great fundamental principles of justice and truth; and has taught men to distinguish right from wrong, and good from evil.

5. According to these principles, all systems of government profess to be formed; and on examination, we shall find that they all partake less or more of these principles.

6. God has left the particular form by which different nations are governed, entirely to themselves, having in no case prescribed one, except in that of the Israelites.

7. God is the governor of the universe; all dominion is under him, and kings and rulers of all kinds are only his deputies, and must account to him for their administration.

8. Of all forms of government, that which provides the greatest portion of civil liberty to the subject, must be most pleasing to God, because most like his own.

9. Where either the mind or body is enslaved, and the caprice of the ruler takes the place of law and justice, there the government is not of God; for he will never, and can never, approve of that species of domination where the life, liberty, and property of the subject lie at the will, and are disposed of by the caprice, of the ruler.

10. Such governments, under what form soever they may be administered, never have been and never can be, permanent; the physical power, after suffering awhile,

has risen up and destroyed them ; and even where the same form continues to exist, which permits the ruler to exercise such power, the ruler himself is seldom gathered to his fathers *siccâ morte*. Witness the despotic governments of Asia and Africa, and the general fate of their rulers.

11. As every nation is left by the providence of God to choose its own form of civil government, so it has the right to change, alter, and amend that form, and its general constitution, when its different authorities agree, and think it expedient. And they never can agree in any change that does not lead to improvement ; for it is absurd to suppose that a whole state would sit down and deliberate how to make their civil condition worse.

12. No state has any right to interfere with the form of government adopted by another, or to dictate what form it shall receive. If a conduct of this kind should once be acknowledged a right anywhere, it must necessarily be a right everywhere ; and on this ground the peace of the world would be speedily at an end, for every fool and knave would be meddling.

Attempts of this kind, made by any state, should be eyed with jealousy by all the civilized governments of the earth ; as they always show an assumption of illegal authority, and a determination to prevent the melioration of the civil state of mankind. Such attempts, it is true, can be made only by arbitrary and despotic governments, whose interest it is to prevent the diffusion of the benefits of just and equal laws, and the establishment of civil rights among all orders of the community.

Britain, in all her conquests, while she has freely offered the benefits of her unrivalled Constitution to the people brought under her dominion, has uniformly permitted those who preferred them to live according to their own civil and religious usages ; and has taken

sacred care to defend and support them in the free and full exercise of their own institutions.

13. Of all the forms of government which have obtained in the world, monarchy has been the most general ; not because it is the most easy and obvious, but because it is more like the divine administration ; and, therefore, in the course of God's providence, it has been most nourished and supported by him.

14. It is not according to nature, nor apparently according to reason, that millions should place their lives and properties under the dominion of one like to themselves ; and yet this has most generally obtained in all nations of the earth, and has been, on the whole, the most permanent and the most beneficial mode of government ever instituted or exercised among men.

15. Every ruler, professing to hold his right from God, should endeavour to the uttermost of his power to imitate God, by justice, righteousness, truth, clemency, and a paternal care for the prosperity of his subjects.

16. A king should have no favourites ; should drive away all flatterers ; and never deliver himself into the hands even of his own ministers, to be ruled by them. Nothing injures the credit of a ruler so much in the eyes of his subjects as the appearance of being governed by his own servants ; as it shows a want of confidence in himself, which should never appear, or a want of paternal attention to his people, which should never exist.

17. A prudent king should always acquaint himself with the real state of his people ; and examine closely the conduct of his servants, that they may not act unconstitutionally ; and be ready to remove those from his person and counsels who, by their mal-administration, have given just cause of offence to the people.

18. A general expression of dissatisfaction is not to be disregarded, as it always is founded, less or more, on

sound reason : apparent disregard irritates the complainants.

19. In certain cases something should be sacrificed even to popular caprice ; if the measures be good, and the people mistaken, the obnoxious inefficient agents should be removed ; for the same measures may be pursued though the men be changed. And as everything has two handles, even a good measure may be rendered offensive, or inefficient, by the injudicious manner in which it is executed. But it is as dangerous to a state to regard popular clamours as it is to disregard the constitutional remonstrances of the people.

20. In no case should life be sacrificed to popular fury or political resentment ; there have been state and military executions in England which have fixed an indelible stain upon the nation.

XI.—ON TAXATION.

1. Where a public debt has already been contracted on the credit of the state (no matter now how that debt has been incurred), it must be discharged ; and till defrayed the interest must be duly paid. If the debt be vast, the interest must be in proportion ; and taxation is the only means to which a nation can constitutionally resort to liquidate such debt, or pay the interest. That this must press heavily, if the debt be great, needs no demonstration. In such a case, to prevent as much as possible all just cause of complaint, state prudence and economy are indispensably necessary. But the principle that binds an honest man to make good his engagements equally binds a nation ; and such public burdens must be borne by the public.

2. It is possible that such oppressive debts may have been the consequence of mal-administration ; and the authors of expensive wars the grand causes of public

debts, burdens and miseries may be execrated ; but still the principle recurs ; the debt is contracted, the credit of the nation is at stake ; the debt must be paid, and by taxes alone can this payment be made.

3. Taxes on the necessities of life should be avoided as much as possible. They are painfully felt by the poor, and comparatively poor, whose minds are thereby embittered against the government.

4. By heavy taxation the comforts of life are greatly abridged. In this country our forefathers enjoyed more of these than their posterity ; some classes now more of the luxuries than they did. Exorbitant taxation, while it abridges the comforts and conveniences of life in the middle classes, attacks the necessities of life among the lower classes. This is a circumstance to which few of the ministers of Europe appear to pay attention.

5. The mode of assessing and levying the taxes is often very vexatious. Even the tax-papers, schedules, &c., are injudiciously framed ; they are obscurely expressed, are liable to misconstruction, and the language is in some cases irritating ; they do not become a free government. While the king acts as the father of his people, and the spirit of the laws is mild and tolerant, tax-papers are framed, and tax-surveyors, and tax-gatherers, act as if they had issued from the despotism of Russia or China. The principle of loyalty in Great Britain has suffered more from these causes than from the taxes themselves. Insolent surveyors, unconstitutional demands, vexatious surcharges, ineffectual appeals to the commissioners for relief, have soured, and are souring, the minds of the people. That surveyor who, by vexatious surcharges, raises the tax-produce of his district at the expense of the loyal feeling of the people, and to his own vast emolument, is an enemy to the state, and a public curse.

6. The mode of assessing, and gathering the taxes, has produced more of that disaffection which is called radicalism, in certain counties, than all other causes besides. It is insinuated by some that the officers have the orders of government for this provoking severity ; this is a dangerous libel on the state and its ministers, and the authors of the insinuation should be traced out and punished.

XII.—ON LOYALTY AND OBEDIENCE.

1. Loyalty (*loyauté*) signifies attachment and obedience to the laws ; the laws require attachment and obedience to the prince whom they invest with supreme authority. It is treason against the prince to depress him below the laws ; it is treason against the constitution to raise him above them. This definition is necessary : for few persons seem to know what loyalty means. He who breaks the king's laws, would break the king's neck if it stood in the way of his lawless conduct. The law makes the king ; the king guards and executes the law ; and a good subject loves, obeys, and supports both.

2. As it is the duty of the ruler to protect, watch over, and defend his people ; so it is the duty of the people to venerate, love, defend, and obey their prince. "Thou shalt not speak evil of the ruler of thy people," is a command of God ; which, if it bind in reference to any kind of ruler, must be much more obligatory where the constitution is sound, the laws good, and the ruler one who acts according to the constitution ; and who takes care, by the appointment of the most learned and judicious officers, to have the laws duly executed.

3. It is an awful thing to endanger and disturb the public peace ; hence all good subjects, and men who fear God, should avoid everything that leads to popular disaffection. If those who have the physical power get

wrong, and swallow the bit of constitutional authority, they are a mighty sweeping wind that overthrows all things; or an overwhelming flood, by which themselves and their property must be swallowed up in the vortex which is formed by their own resistless stream. A neighbour may be a bad or oppressive man; the cognizance of his conduct belongs to the state, or to the civil magistrate. Do not encourage those who meditate his overthrow; fire has no eyes; and the flame which consumes his dwelling will most likely reduce your own to ruins.

— jam Deïphobi dedit ampla ruinam
Vulcano superante domus: jam proximus ardet
Ucalegon.

The palace of Deïphobus ascends
In smoky flames: then catching on his friend's
Ucalegon burns next.

4. Of all the civil constitutions under heaven, the British is demonstrably the best. It has been long tried, and stood the rudest tests. The lapse of ages tends only to invigorate and render it more effective. It is, through its excellence, under God, that an inconsiderable island has acquired the resources, energy, and strength of the mightiest continental empire. It is the object of God's most peculiar care, because it is most like his own administration. It is an honour to be born under it; a blessing to live under it; and a glory to defend and support it. It is like that mighty tree described by the prophet, widely diffused in its roots, and vast in its stem: its branches are spread over all the earth, and under them fowl of every wing find shelter. It is the envy of the nations of the world, and should be the boast of its own sons. God alone can overthrow it; but he will not destroy the work of his own hands. It is the nursery of everything pure in religion; sound in policy; good in law; wise in counsel; deep in learning; and

sublime in science ; and, let its enemies know it, **resistless in might!** Britons, value your privileges, guard your constitution, and protect your king ; your constitution and your monarchy are inseparable—they stand or fall together ; and public happiness flourishes or fades with them.

5. As God only can deprive you of these, while you prize and hold them fast, fear, love, and obey him, that he may not, in judgment, deprive you of his mercies.

6. Ingratitude for favours received is the sure way to close the hand of divine and human benevolence. And if ingratitude forfeit, what must be the case with rebellion !

7. It is easier to unsettle than to establish ; to pull down, than to build up. Your own constitution required a thousand years to bring it to its present perfection ; were it destroyed, it would require three thousand to produce one better.

8. He who knows it best, loves it most ; and he who loves and prizes it will take pains, at all proper times, to teach his children, his servants, his friends, and his neighbours, that their own civil and religious institutions are preferable to those of any other nation under heaven ; and that, in the affairs of religion and civil government, they are not likely to better their condition by changing their country.

9. Though some parts of the constitution may, from time to time, by mal-administration, be corrupted, yet the body politic, like the healthy body physical, has power to subdue the corrupting principle by the energy of its operations, or to purge it off by the vigour of its own vital principle.

10. He who does anything to alienate the people's minds from their loyalty to their king, and attachment to the constitution of their country, is worse than a public

incendiary: *this* destroys only houses and furniture; *that* saps the foundation of the throne, and the constitution too, and brings on desolation and death.

11. Rebellion and tyranny are equal abominations. The governor and the governed are held by mutual obligations. It is as great a crime in the sight of God and justice for a government to oppress, as it is for the subjects to rebel. The governor and the subject should have no separate interests; what injures the one hurts the other; and the prosperity of the first necessarily involves the happiness of the second. Obligations on both sides ought to be equally balanced; and both should feel that, without the other, it is nothing. Reason and common sense say, that the king and the subject are two friends, bound together by the strongest ties, whose hands should never be unclasped. The king's honour and safety consist in his ruling his subjects well; and it is their interest and happiness faithfully to obey him.

12. To conclude, rebellion is no cure for public evils; and a revolution in a free state will in all probability make it worse. He who wishes to excite you to either is a bad man; and, most assuredly, your enemy. You have still something to lose, though he may have nothing; and you stand on a good foundation; hold fast what you have, and stand firm. Let each take the advice of the wisest of men, and cultivate the sentiment among his neighbours: "My son, fear thou the Lord, and the king; and meddle not with them that are given to change;" Prov. xxiv. 21.

SERMON XXXVIII.

APOSTOLIC PREACHING.*

COLOSSIANS i. 27, 28.

27. Οἷς ηθελησεν ὁ Θεὸς γνωρισαι, τις ὁ πλοῦτος τῆς δόξης του μυστηρίου τουτου ἐν τοῖς ἐθνεσιν, ὃς ἐστὶ Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·

28. Ὅν ἡμεῖς καταγγελλομεν, νουθετοῦντες πάντα ἀνθρώπον, καὶ διδασκόντες πάντα ἀνθρώπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἀνθρώπον τελειὸν ἐν Χριστῷ Ἰησοῦ.

27. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is CHRIST IN YOU, THE HOPE OF GLORY.

28. "WHOM WE PREACH, warning every man, and teaching every man in wisdom ; that we may present every man PERFECT in CHRIST JESUS."

THE Jews firmly believed that, in the fulness of time (i. e., the time which God saw would be the most proper to make these counsels of his mercy known), the MESSIAH, the peculiarly Anointed of God, should appear

* This, as well as the thirty-first sermon in this collection, was published separately, and circulated in a similar way, as there noticed. It was entitled "The Sum and Substance of St. Paul's Preaching, exhibited in a Discourse on Col. i. 27, 28. Preached in Lerwick, June 18, 1820. By Adam Clarke, LL. D., F. A. S.,

among them ; restore the purity and original integrity of the divine worship ; deliver them out of the hands of their enemies ; and make them the greatest nation under heaven ; and that all others should be either cut off, or become their tributaries. But they also believed, that whatever spiritual and temporal blessings should come by this Messiah should be confined to the Jews alone ; and that no part of the spiritual and secular salvation of this glorious Personage should ever be the lot of any people in the Gentile world. All salvation, they concluded, should be the exclusive property of the Jews ; and that all Gentiles were shut out of the covenant of God for ever.

Such is the spirit of monopolizing man ; not only individuals, but whole nations, presuming that they are the choicest favourites of heaven ; and that for all others the great Creator has neither compassion nor regard. But in vain do men of dark and narrow minds set limits to the benevolence of Him “ who causes his sun to shine

&c. London : Joseph Butterworth and Son, 1827.” The dedication differed from that of its predecessor :

TO THE
INHABITANTS
OF
THE ZETLAND ISLES,
AND PARTICULARLY TO THE MEMBERS OF THE
METHODISTS’ SOCIETIES
IN THOSE ISLANDS,
THIS DISCOURSE
IS
RESPECTFULLY INSCRIBED BY THEIR FIRM AND AFFECTIONATE FRIEND,
ADAM CLARKE.”

And the sermon itself, at the close, and as if written there, was dated, “LERWICK, ZETLAND ISLES, June 18, 1826.”—EDITOR.

upon the evil and the good, and sends his rain upon the just and unjust." No such bounds as the land of Palestine could encompass the bounty and compassion of that God, whose name is Mercy, and whose nature is love. Is he the God of the Jews only? Is he not also the God of the Gentiles? From the beginning, he considered the whole mass of human beings as equally lost and undone: none had peculiar claims on him who has no partialities. He purposed, therefore, to send his Son into the world, to taste death for every man; for he was to come not to condemn the world, but that the world through him might be saved. Even while Abraham, their great father, was a Gentile, and in uncircumcision, God made the covenant with him, that "in his seed all the nations and families of the earth should be blessed." Therefore, the salvation of God was originally designed for the Gentiles; and as this dispensation of mercy must begin somewhere, it was most natural that it should commence with the nearest descendents of him with whom the covenant was made.

For two thousand years the posterity of his grandson Jacob, called the twelve tribes of Israel, were the only people among whom God manifested himself by mighty works, and by giving that revelation of his will, which still remains in what is called the Old Testament; and the people with whom the covenant was made received the sign of circumcision, to notify that they were consecrated to the service of God, and that they were his church. As this rite was not enjoined to any other nation, it was presumed that God had no other church and people, and that the Jews alone were the family of the Most High; for God had not as yet revealed his purpose of calling the Gentiles into his family, and making them partakers of his favour, equally with the children of Jacob. This purpose was a mystery, a thing

hidden in the knowledge of the Lord, which was not to be fully revealed till the advent of the Messiah. And although this was intimated to Peter in the vision of the "sheet descending from heaven full of clean and unclean beasts," Acts x.; yet it was to Paul alone that "by divine revelation was made known the mystery, that the Gentiles should be made fellow-heirs with the Jews, and of the same body, and partakers of the promise of Christ by the gospel;" and he was in consequence "to make known to all men, both Jews and Gentiles, the fellowship of the mystery, which from the beginning of the world had been hidden in God;" i. e., that intimate association of Jews and Gentiles in one body or church; and their agreement in that glorious mystery, which by the gospel was so fully opened, relative to the salvation of both, see Eph. iii. 1—9. The same subject the apostle takes up here in the text and context, stating his divine call to "make known the mystery which had been hidden from ages and generations, but now is made manifest to the saints," Col. i. 25—26; i. e., to all who formed the then Christian church, whether Jews or Greeks; and to this newly-formed church, and the apostles, by whose ministry its members were converted to God, he would make known "what is the riches of the glory of this mystery," i. e., how abundantly glorious this gospel was among the Gentiles, as well as the Jews; justifying and sanctifying both, while the apostles called them all equally to believe in Christ, that they might receive remission of sins, and an inheritance among the saints in light, by faith in him.

Every denomination of Christians allows. 1. That the apostles were men divinely inspired. 2. That they knew the truth as it was in Jesus. 3. That they faithfully preached that truth. 4. That it was that truth, then preached, that God blessed to the conversion of

Jews and Gentiles. And it follows from this, 5. That they who preach the same doctrine, and in the same way, are they by whom God will carry on the work of conversion in the world, and build up his church as long as sun and moon endure.

We know that many things are implied in apostolic doctrine ; and we generally agree, that the sentiments of the apostles are to be gathered out of their writings. But in collecting these doctrines, what a variety of creeds have men made ! How different in most cases, and how contradictory in others ! Does, then, the trumpet of the apostles give an uncertain sound ? If not, whence come those conflicting opinions by which the church of God has often been distracted, and Christians separated from each other ? This may be easily answered. They have not come to the apostles for their creed : they have first formed their own creed, and then they came to the apostolic writings to get it sanctioned ! And as they presumed the basis of their own creed was sound and indisputable, they endeavoured to find passages to support it ; and where passages could not be found, they took words, often dismembered from their fellows, and out of connexion in their new association, from that in which they stood in an apostle's discourse ! Is there a creed, either ancient or modern, that can be wholly freed from this imputation ? Is it any wonder, then, that creeds are so various, and, in many respects, so contradictory ? and must not this continue to be the case till a simpler method is pursued ?

Do not the sacred writers often sum up their own doctrine on particular and special points in a single verse ? If so, should not such portions be carefully selected, where this is evidently the case ; and the creed on that subject be formed from such portions ? This is reasonable. Next to the being of a God, infinite, eternal

perfect, and good, which is the basis of all true religion ; and the incarnation and death of the Messiah, which is the basis of the Christian religion, is this : What and how should men preach, in order to enlighten and save a darkened and lost world ? The answer should be, “Consult St. Paul ; take him for your model.” Suppose I should be asked, “Where is that epitome of his doctrine and manner of preaching of which you have spoken ; that I may form my preaching on this model ?” I, without a moment’s hesitation, answer, In the words of my text ; there the apostle tells us what, how, and for what end he preached : “Christ in you the hope of glory ; whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus.”

From these words I shall take occasion to show,—

I. What was the *sum* and *substance* of the apostle’s preaching : “Christ in you the hope of glory.”

II. What was the *manner* or *way* in which he preached : “Warning every man, and teaching every man in all wisdom.”

III. What was the *end* for which he thus preached : “That he might present every man perfect in Christ Jesus.”

I. It appears from the apostle’s own declaration here, that the *sum* and *substance* of his preaching was CHRIST, or, as it should always be translated, *the Christ*, Χριστος, or ὁ Χριστος, whether with or without the article ; as it invariably answers to המשיח *ha-Mashiach*, “the Messiah ;” both words meaning literally, “The anointed One” —the Personage specially appointed by God for the performance of a work, in reference to which the Supreme Being has modelled and conducted his gracious and

providential government of the world for about four thousand years.

As the rite of anointing with oil was used in all primitive times to induct the highest officers into their respective employments; and was, among the ancient worshippers of the true God, an emblem of those gifts and graces without which they could not discharge them; and as God was ever considered the fountain from which all truth, wisdom, righteousness, and holiness must proceed; the person thus anointed was considered as receiving from God every necessary gift and grace. The prophet was anointed, to show that, without the spirit of wisdom, he could neither predict things or events which concerned the future, nor teach the people the good and the right way. The priest was anointed, to show that, without the spirit of holiness, he could not discharge the sacred office with which he was invested. The king was anointed, to show that he could not administer the laws righteously, nor dispense justice and judgment impartially, unless guided and influenced by the Divine Spirit.

These anointings were at once the proof of their appointment and investiture, and the evidence of their qualifications for the work that God had called them to do. There were many prophets, many priests, and many kings, thus inducted; some were priests and kings; some were prophets and priests; but it has been properly remarked, that no man was ever prophet, priest, and king. JESUS, the Messiah, alone sustained the three-fold character and office. Hence no man was ever called *המשיח* *ha-Mashiach*, or *ὁ Χριστός*, THE ANOINTED ONE, but Jesus himself. He alone was the *Prophet*; he alone the *Priest*; and he alone the *King*; and these offices he still discharges.

This divine Personage was the grand subject of the

apostle's preaching ; and to preach him as the Christ or Messiah, he must point out *who* he *was*, *what* he *said*, *what* he *did*, and *what* was *done* to him. Now all this he did amply and faithfully. 1. He represents him as "the brightness of the Father's glory, and the express Image of his Person," Heb. i. 3. As being "God over all, and blessed for evermore," Rom. ix. 5. "The blessed and only Potentate," 1 Tim. vi. 15. As the Creator of all things: "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him, and he is before all things ; and by him all things consist," Col. i. 16, 17. And "in him (says he) dwelt all the fulness of the Godhead bodily," Col. ii. 9. I need not multiply testimonies ; there are many scattered through the apostle's writings, which are of the same kind as the above.

As to what Christ *said*, he shows at large that he himself was converted to the truth of the gospel by the words of Christ, spoken in a miraculous way to him, when he was going to Damascus with the design of persecuting the Christians unto death, and extinguishing, if he possibly could, the whole light of the gospel. And what concerns us more is, that, being converted to the truth, he received a commission, immediately from Christ himself, "to preach among the Gentiles the unsearchable riches of Christ," Eph. iii. 8 ; for Christ sent him "to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they might receive the remission of sins, and an inheritance among them that are sanctified by faith in him," Acts xxvi. 18. As, therefore, he was a preacher of God's own choice and making, he must be the model of all Christian ministers. His matter or doctrine was all divine ; and his

mode of treating it, that which he received from the continual agency of the Holy Spirit on his understanding and heart. Add to all this, he diligently taught that "Christ came into the world to save sinners"—that "he was delivered for our offences, and raised again for our justification"—that "we have redemption in his blood"—that "he tasted death for every man"—and that "he saves to the uttermost all that come to God by him." In short, he preached Christ the only sacrifice for sin—that "salvation is by grace through faith"—for "all have sinned and come short of the glory of God;"—that "he died the just for the unjust, that he might bring us to God"—and that, to accomplish this end, he suffered various indignities from the Jews, was buffeted, scourged, crucified, died on the cross, lay for a time under the power of death, rose the third day, ascended to heaven, sent down the Holy Spirit in its various gifts and graces, who convinces men of sin, righteousness, and judgment, and has promised to be with his followers to the end of the world.

But he not only preached what Christ had done *for* men, but also what he would do *in* them;—that he should make their "bodies temples of the Holy Ghost,"—that "Christ should dwell in their hearts by faith,"—that "they should be rooted and grounded in love, and comprehend with all saints what was the breadth, and length, and depth, and height, and know the love of Christ, which passeth knowledge, and be filled with all the fulness of God"—and assures us, that he is able "to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us," Eph. iii. 16, 20. In short, he proclaimed him as Prophet, Priest, and King; and as a complete Saviour from all the power of all sin; from all the guilt of all sin; and from all the in-being and defilement of all sin; and by

thus saving us, he prepares us for and gives us a title to eternal glory. “We (says he) preach Christ in you the hope of glory;” for without Christ there is neither glory, nor a hope of glory, for any son of man. Some contend that *εν υμιν*, “in you,” should be translated “among you:” it means both. He was *among them* as an object of their faith and hope:—he was *among them* to make the preaching of his word effectual to the salvation of the hearers. The Holy Spirit bearing testimony to every believing heart, he had his residence there, as an indwelling sanctifying Comforter.

Many talk much, and indeed well, of what Christ has done FOR us: but how little is spoken of what he is to do IN us! And yet all that he has done FOR us, is in reference to what he is to do IN us. He was incarnated, suffered, died, and rose again from the dead; ascended to heaven, and there appears in the presence of God for us. These were all saving, atoning, and mediating acts FOR us; that he might reconcile us to God; that he might blot out our sin; that he might purge our consciences from dead works; that he might bind the strong man armed—take away the armour in which he trusted, wash the polluted heart, destroy every foul and abominable desire, all tormenting and unholy tempers; that he might make the heart his throne, fill the soul with his light, power, and life; and, in a word, destroy the works of the devil. These are done IN us, without which we cannot be saved unto eternal life; but these acts done IN us are consequent on the acts done FOR us; for had he not been incarnated, suffered and died in our stead, we could not receive either pardon or holiness: and did he not cleanse and purify our hearts, we could not enter into the place where all is purity; for the beatific vision is given to them only who are purified from all unrighteousness; for it is written, “Blessed are the pure in

heart, for they shall see God." Nothing is purified by death: nothing in the grave: nothing in heaven. The living stones of the temple, like those of that in Jerusalem, are hewn, squared, and cut here, in the church *militant*, to prepare them to enter into the composition of the church *triumphant*. All the work must be done in the soul on earth, that is necessary to prepare it for heaven. Of all this, the temple of God in Jerusalem was a very lively type: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was building," 1 Kings vi. 7. And to this St. Peter alludes, "Ye also as lively stones," ὡς λιθοὶ ζῶντες, *as living stones*, instinct with the living spirit of the living God, "are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Christ Jesus," 1 Pet. ii. 5. Thus did Paul preach Christ, and thus did Christ dwell *in* and *among* the people, under Paul's preaching.

And wherever Christ is preached in the same way, the same influences will attend the preaching, and the same effects be produced under it. For, as there is no other Saviour but Jesus, so Jesus saves men by delivering them from their sins, and subjecting them to himself. As Jesus, he saves; as Christ, he anoints; as Lord or King, he reigns in and over his people, subjecting everything to the mild sway of the sceptre of righteousness.

And it is in reference to this holiness and the heaven for which it prepares the soul, that the apostle adds, the hope of glory, we preach, "Christ in you, the hope of glory." For, as it was the design of the gospel to put men in possession of the spirit and power of Christ; to make them partakers of the divine nature, and thus pre-

pare them for an eternal union with himself; so he preached this present indwelling Christ as the hope of glory; for no man can rationally hope for glory, who has not the pardon of his sins, and whose nature is not sanctified. And none can have pardon but through the blood of his cross; and none can have glorification but through the in-dwelling sanctifying spirit of Christ.

II. But let us now observe the manner of the apostle's preaching: "Warning every man, and teaching every man in all wisdom."

By every man, we are to understand, all that came under the apostle's ministry: the Jews and the Gentiles; for into those two grand classes were all human beings, at this time, divided.

1. He *warned* them,—Proved that both Jews and Gentiles were under sin; in a state of condemnation and danger, and that the wrath of God was revealed against all ungodliness, and unrighteousness of men; that time and life were uncertain; and that the present was the time of salvation.

All men have sinned; and can a more solemn or awful state be conceived than that of a sinner? One who has broken God's laws; grieved his Spirit; equally despised his promises and threatenings; indulged the carnal mind that is enmity to God; rejected his authority; and by his habits of sin, declared himself a rebel against his Maker! Do not such persons need warning? Should they not be told that they are on the very brink of perdition? That the sword of God's justice is unsheathed against them? That the stroke is delayed but a little, because of the intercession of the Redeemer of men; but if they continue to provoke, and will not return unto him from whom they have so deeply revolted, it will be as little consistent with mercy as with justice, to spare

them, and permit their iniquities to abound to the destruction of others : they should be told that the perdition of ungodly men is at hand ; that death is at the door ; and the offended justice of God pressing upon his steps ; and the jaws of the place of torment opened wide to receive every incorrigible transgressor : that if they continue to reject, gainsay, and blaspheme, neither light nor hope awaits them ; that there is no sacrifice for sin but that which they are rejecting ; and that the blackness of darkness, and the horrors of despair are about to shut them in for ever !

The apostle well knew the terrors of the Lord, and therefore endeavoured to persuade men to abandon their sins and false hopes, and flee to him for mercy and protection.

His warnings were not addressed merely to their passions, and animal fears : they were addressed to the soul. The word used by the apostle *νουθετοῦντες*, which we translate *warning*, signifies *laying a thing before the mind* (from *νοῦς*, *the mind*, and *τιθημι*, *I place*), *bringing the things to the understanding and conscience*—proving the wretchedness of their state, that they might be convinced of their danger, and see the reasonableness of fleeing from the wrath to come. And thus, by these terrors of the Lord—their perilous state—the shortness and uncertainty of life—the heaven that was receding, and the hell that was fast approaching,—the apostle showed his concern for their souls, and God's unwillingness to give them up. Preaching merely hell-fire, as it is called, may alarm animal feelings and apprehensions ; but if the mind be not convinced and impressed with a sense of its danger, there will be no radical awakening of the soul, nor persevering conversion of the heart to God. It was in this way that the apostle warned every man, that he might leave Jews and Gentiles without excuse.

2. He *taught* them,—“Teaching every man in all wisdom.” St. Paul, and all his brother apostles well knew that the world was in a state of ignorance and darkness, because it was in a state of sinfulness. The influence of God produces light; the influence of Satan produces darkness. Because the latter influence is universal, therefore darkness has covered the earth, and gross darkness the hearts of the people. Hence, the voice of God to them is, “Arise, and shine (be enlightened), for thy light is come,” Isai. lx. 1, 2. And as darkness or night is the time for sleep, hence such people are represented as sleeping, “Awake thou that sleepest.” And as many go to sleep in the darkness that never awake, hence it is said, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light,” Eph. v. 14. So sinners are in darkness; sit in darkness; are asleep in their sins, perhaps dreaming of happiness while on the brink of destruction: they are also dead; dead in trespasses and sins; their souls are separated from God, who is the source of light and life. Their darkness must be illuminated, their sleepy souls roused from their lethargy; their dead souls quickened by the Spirit of Christ. These are great, indeed they may be called terrible, truths: but such truths must be taught to the people; and they must be taught them in all wisdom. Men are ignorant both of themselves and of their God. They must be taught to know that they are sinners, wretched, poor, blind, naked, and perishing; they must be taught to know their God, in his purity, justice, and truth; and also in his mercy, in Jesus Christ. To this teaching the apostles paid the strictest attention; and thus they taught men in all wisdom; for the knowledge of a man's self, and the knowledge of his God, constitute all that is essentially necessary to be known for present and eternal happiness. It is in this sense we are to understand

the terms all wisdom : all that man should know of himself, to give him to feel his need of, and dependence upon, God ; and all that he should know of God, as his Creator, Saviour, and Portion. On this subject, two of our poets have given us imperfect maxims :—

“ Know then thyself, presume not God to scan ;
The proper study of mankind, is man.” POPE.

“ Know then thyself, all wisdom centres there.” YOUNG.

The proper study of mankind, is not man : it is a part of proper study, but not the whole ; for this leaves the knowledge of God out of the question ; and man may study man, till the judgment-day, before he can, from that study, become wise unto salvation : and to be finally saved, is the chief end, and should be the prime object of human knowledge. And what is the history of man ? It is a field of blood ; a tissue of errors, iniquities, cruelties, wretchedness, and woe. As to the other saying, that “ all wisdom centres in the knowledge of ourselves,” this also is false ; it is a part of wisdom to know ourselves, the other part is to know God. The great Teacher says, “ This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent,” John xvii. 3, All wisdom centres in these two points of knowledge : for we speak of the wisdom that stands in reference to God’s glory in the salvation of the human soul. In religious matters poets seldom give good maxims ; and why ? Because they have them not.

The word *διδασκοντες*, which we translate *teaching*, signifies *particular*, more than *general* teaching. A lecturer gives general knowledge to a mixed company ; but a teacher gives knowledge personally to each. He tries to find out by questions properly put, in what his pupil’s deficiency lies, and gives him pointed instructions on those subjects of greatest importance on which he finds

he is ignorant ; and even in these, he gives line upon line, precept upon precept, here a little and there a little, till he finds him thoroughly informed in all he should know of God, Christ, and the way of salvation. A preacher who contents himself with merely his pulpit duties, or general catechetical work, is not likely to have a congregation truly spiritual, and wise unto salvation. St. Paul “showed and taught publicly,” and not only so, but “from house to house ; testifying both to the Jews and also to the Greeks, repentance toward God and faith in our Lord Jesus Christ ; and thus he kept back nothing that was profitable to them,” Acts xx. 20, 21. He is not a faithful minister of Christ who does not act in the same way. The people in most places are destroyed for lack of knowledge ; and if, through the watchman’s fault they perish in their ignorance, their blood God will require at the watchman’s hand. We see then that St. Paul was a pastor after God’s own heart ; he fed the people with knowledge and understanding.

III. We, thirdly, see the end which St. Paul and his brother apostles had in view by this general and special mode of warning and teaching ; viz., “That they might present every man perfect in Christ Jesus.”

This is a most important subject ; and should be minutely and carefully considered.

When God made man, he made him in his own image and in his own likeness. Now, this must have been what is termed the *moral image of God* ; for it cannot be expounded of any formal image or likeness of that Infinite Spirit : and from St. Paul, Col. iii. 10, and Eph. iv. 24, we learn, that this image consisted in knowledge, righteousness, and true holiness. “Put on,” says he, “the new man which is renewed in knowledge after

the image of him that created him." And again, "Put on the new man, which after God is created in righteousness and true holiness." It is evident, that in these two places, which are strictly parallel, the apostle has in view the account of the creation of man, as given by Moses ; and we find that the divine image or model after which man was created, consisted in 1. *Knowledge*, *εν επιγνωσι*,—*Righteousness*, *εν δικαιοσυνη*,—and *true holiness*, *και οσιοτητι της αληθειας*, or *the holiness of truth* ; or, as others express it—in knowledge, righteousness, holiness, and truth.

1. Man had an intellect which God filled with his own wisdom therefore he was wise : and he had from that wisdom a knowledge of himself, of God, and of his works, far beyond what we can now comprehend. His giving names to the different creatures, was one proof of the extent of that knowledge, and of its special power to take in particular as well as general views. He gave each creature its name ; and, as it appears, this name was expressive of some essential characteristic or quality of the creature to which it was applied. The only thing to which this knowledge did not apply, was the knowledge of good and evil : of good, as contradistinguished from evil ; and of evil, as implying the opposite to good. This distinction could not have been known but by experience ; and such an experience could not comport with the perfection of his state, as it would be the consequence of his transgression of his Maker's command. When he ate of the forbidden tree, of the knowledge of good and evil, he then received a knowledge which God never designed him to have. He knew good lost, and evil got : but previously, his knowledge was pure, holy, good, clear, and perfective of his being. It was in consequence of his acquisition of this forbidden knowledge, that he became spiritually blind, wretched, and ignorant ; and

this is, and has been, the state of man, of the Gentiles who know not God, from that day until now. Ignorance is the grand characteristic of the fallen heathen state ; as knowledge is of the restored state of man, by Christianity.

The utmost to which heathenism could pretend, was a certain degree of the knowledge of nature ; how far this went, and how much it fell short of the truth, may be seen in the writings of Aristotle and Pliny, who, though they have said many excellent things on these subjects, have left the science deplorably imperfect, and have not been able to throw one steady ray of light on the nature of God, the immortality of the soul, or on any other matter that concerns the salvation and happiness of man. Christianity, which is the grand medicine of fallen corrupted human nature, reveals God himself, the author of nature ; or rather, God has revealed himself in the Christian system with which he has blessed mankind. Christianity teaches the fallen man the true knowledge both of himself and God ; but it is in the light of God alone that any man can know himself. The famous Greek maxim, *γνῶθι σεαυτόν*, “ know thyself,” was fully practicable only under the Christian religion.

2. *Righteousness.* This word among our ancestors signified the same as *rightwiseness*, thorough wisdom ; that which gave a man to distinguish between right and wrong ; this is the wisdom that comes from above, and that man is the right wise man who acts by its dictates.

Right, from the Anglo-Saxon, *reht*, *reht*, signifies *straight*, as opposed to *wrong*, *ppan̄g*, *wrang*, *injury*, and that from *ppan̄gen*, *wrangen*, to *twist*. As *pehtan*, *rehtan*, signifies to *direct*, so *ppan̄gen*, *wrangen*, signifies to *twist*, or turn out of the right way, or straight line. Right is straight, and wrong is crooked. Hence the righteous man is one who goes straight on or forward ; acts and

walks by line and rule ; and the unrighteous is he who walks in crooked paths, does what is wrong, and is never guided by true wisdom. This power, and with it the propensity to act aright, was one of the characteristics of the human soul, as it came out of the hand of God. It was created in knowledge and righteousness.

3 *Holiness*, *εν ὁσιότητι*. The word *ὁσιότης* means that holiness which “acts in reference to God ;” and differs greatly from another term frequently employed by the apostle, viz., *δικαιοσύνη*, which we translate *righteousness*, but which properly signifies that honest, pure, and upright principle by which we act towards men. This holiness is properly piety towards God ; heart worship—pure from hypocrisy and superstition ; steady, uniform piety, worshipping God in spirit and in truth. This was another constituent of the image of God in which man was made. And he walked in truth, *εν ὁσιότητι της αληθεας*. It was the holiness of truth—unsophisticated piety. Every feeling was a feeling of true piety ; and every act of worship flowed from that feeling. This was a state of perfection. He knew everything that belonged to his being and his duty perfectly ; he acted perfectly ; he walked in the right way ; he went straight forward ; he never did what was lawful and right in the sight of God but his Maker ; he revered him in the highest degree ; offered the purest worship from a pure and holy heart ; and all this was according to truth ; there were no semblances, no outsides of piety ; all was sterling, all substantial ; all such as God could require ; and with every act and feeling was the Lord pleased. Alas, that we must add, from all this state of perfection, excellence, and happiness, man fell ! This the Scripture declares ; and were it silent, this, the state, feelings, and conduct of every man declare, from the remotest antiquity to the present day. Man is unwise, unrighteous, and unholy

impious, false, and wretched in every page of his history, and in every period of his being.

With such a being, and in such circumstances, God cannot be pleased ; he must either create him anew, or spurn him for ever from his presence. As he is, he can neither please God, nor inherit his glory. What is to be done ? God has found out a ransom, and devised means that his banished be not expelled from him. The Messiah came, assumed his nature, suffered and died in his stead ; and for his sake, he that believeth is freely justified from all things, from which he could not be justified by the law of Moses. He came to restore man to the divine image and likeness, which he had lost ; and this he does by destroying the power, pardoning the guilt, and purifying from the defilement of sin. And in reference to this he has given his gospel, the glad tidings of salvation by Christ Jesus, and has established on the earth a ministry of reconciliation ; and in this ministry apostles and apostolic men, “ teach and warn every man in all wisdom, that they may present every man perfect in Christ Jesus.” Now this perfection is the restoration of man to the state of holiness from which he fell, by creating him anew in Christ Jesus, and restoring to him that image and likeness of God which he has lost ; and this is the perfection here mentioned by the apostle. A higher meaning than this it cannot have ; a lower meaning it must not have ; God made man in that degree of perfection which was pleasing to his own infinite wisdom and goodness. Sin defaced this divine image ; Jesus came to restore it. Sin must have no triumph ; and the Redeemer of mankind must have his glory. But if man be not perfectly saved from all sin, sin does triumph, and Satan exult, because they have done a mischief that Christ either cannot or will not remove. To say he *cannot* would be shocking blasphemy against the infinite

power and dignity of the great Creator ; to say he *will not* would be equally such against the infinite benevolence and holiness of his nature. All sin, whether in power, guilt, or defilement, is the work of the devil, and he, Jesus, came to destroy the work of the devil ; and as “all unrighteousness is sin,” so “his blood cleanseth from all sin,” because it “cleanseth from all unrighteousness.”

Many stagger at the term *perfection* in Christianity, because they think that what is implied in it is inconsistent with a state of probation, and savours of pride and presumption ; but we must take good heed how we stagger at any word of God, and much more how we deny or fritter away the meaning of any of his sayings, lest he reprove us, and we be found liars before him. But it may be that the term is rejected, because it is not understood. Let us examine its import.

The word *perfection*, in reference to any person or thing, signifies, that such person or thing is *complete* or *finished*, that it has nothing redundant, and is in nothing defective. And hence that observation of a learned civilian, is at once both correct and illustrative, viz., “We count those things *perfect*, which want nothing requisite for the end whereto they were instituted.” And to be perfect often signifies to be blameless, clear, irreproachable ; and according to the above definition of Hooker, a man may be said to be perfect, who answers the end for which God made him ; and as God requires every man to love him with all his heart, soul, mind, and strength, and his neighbour as himself, then he is a perfect man that does so ; he answers the end for which God made him ; and this is more evident from the nature of that love which fills his heart ; for as love is the principle of obedience, so he that loves his God with all his powers, will obey him with all his powers ; and

he who loves his neighbour as himself, will not only do no injury to him, but on the contrary, labour to promote his best interests. Why the doctrine which enjoins such a state of perfection as this should be dreaded, ridiculed, or despised, is a most strange thing ; and the opposition to it can only be from that carnal mind which is enmity to God, “that is not subject to the law of God, neither indeed can be.” And had I no other proof that man is wholly fallen from God, his opposition to Christian holiness would be to me sufficient.

But let us examine the import of those original terms, which our translators render in this way, and take them in the order in which they occur. The first is *τελειος* from *τελος*, an *end*, which is from *τελευω*, to *make an end*, *finish*.

In Matt. v. 48, our Lord says, Ἔσεσθε ὑμεῖς τελειοί, ὡς περὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τελειός ἐστι, “Ye shall be *perfect*, as your Father who is in heaven is *perfect*.” Here the word *τελειος* has the very same meaning as the English term ; that which is complete—is in no case defective, in none redundant—and if we speak it of a Christian, he is one who is finished and completed ; God has completed, or finished, or made an end of his work in him—broke all the power of sin—blotted out all the guilt of sin—and purified his soul from all the defilement of sin ; so that he is pure and holy, and loving and beneficent in his sphere, circumstances, and nature, as God is in his. He is like his God, because he is now holy ; created anew in Christ Jesus ; through the power of divine grace, he has regained the image of God which he had lost.

The second word thus used is *καταρτιζω*.

In 2 Cor. xiii. 11, the apostle exhorts the saints at Corinth : Λοιπον, ἀδελφοί, χαίρετε, καταρτιζέσθε, παρακαλῆσθε, το αὐτο φρονεῖτε, εἰρενευτε, “Finally, my brethren, fare-

well ; be perfect, be of good comfort, be of one mind." Now as the word *καταρτιζω*, which is here translated *perfect*, comes from *κατα*, denoting *intenseness*, and *αριζω*, to "fit, adjust, to restore a luxated member or bone to its proper place," so as to be as strong and healthy as it was in the beginning ; and is a metaphor taken from disjunction and derangement of any kind, when the article or person is brought into its proper place again, and perfectly answers the end of its being, accomplishing the purpose for which it was made or created ; it is spoken of restored dilapidated buildings and joints, and to perfect, in this sense, is to bring a rent church, or body of people, into their primitive unity, by reconciliation, and to restore the soul to order and harmony. Thus we find the meaning to be nearly the same with that of the former word *τελειος*. It is used in Heb. xiii. 21, to signify the sum of obedience to the will of God, springing from the work of God in the soul. "Now the God of peace—make you PERFECT (*καταρτισαι υμας*), in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ."

And in 1 Pet. v. 10, it is used to express a complete preparation for the kingdom of God. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile (*ολιγοι παθοντας*, having suffered a little), make you perfect (*καταρτισαι υμας*, restore your whole disordered spirits to perfect soundness), stablish, strengthen, settle you."

And to bring a man to this state of perfect restoration to the image of God, and to fit and adapt him thoroughly to know, do, and suffer God's will, the Holy Scriptures have been given by divine inspiration, that by them through "doctrine, reproof, correction, and instruction in righteousness, the man of God may be perfect (*ινα αρτιω η ο του θεου ανθρωπος*), *thoroughly furnished* (*εξηρτισμενος*

complete in all parts) unto all good works," 2 Tim. iii. 16, 17.

The word *απριος*, used here, signifies an *equal number*, for such has no defect, and from which nothing can be taken away, and to which nothing can be added, without totally destroying its nature. It is complete in itself, has neither defect nor redundancy, and answers to the definition given by the best lexicographers, of the word *perfect*; see p. 279. St. Paul uses a compound of this word, which we translate *perfection*, 2 Cor. xiii. 9: "And this also we wish, YOUR PERFECTION (*την ὑμῶν καταρτισιν*), that you may be redeemed from your present distractions and divided state—become perfectly united among yourselves—be partakers of the mind that was in Jesus, that the God of peace and love may be with you."

In Heb. vi. 1 the apostle exhorts the people "to go on unto perfection" (*επι την τελειωτητα*), not to rest in what might be called initiatory instructions, or the first principles of the doctrine of Christ, but proceed to get a full, experimental, and practical knowledge of all its excellence. And he uses the same word, Col. iii. 14, to express the highest state of grace, where LOVE to God and man sums up and binds together all the graces that constitute the mind of Christ: "Above all these things, put on charity (*αγαπην, love*), which is the bond of perfection—*ἡτις ἐστι συνδεσμος της τελειωτος*."

Once more, the whole gospel, its blessings, and its privileges, in contradistinction from, and opposition to the whole Mosaic dispensation, is termed by the apostle *τελειωσις, perfection*, because it brings perfect instruction in the whole will of God, perfects all revelations and dispensations that had gone before; exhibits a perfect sacrifice and atonement for all the sins of all mankind, and the complete destruction of the carnal mind, and resto-

ration of the fallen spirit of man to the image of God, or righteousness and true holiness. If therefore perfection (τελειωσις) were by the Levitical priesthood, what further need was there that another priest should rise : “For the law made nothing *perfect*, ουδεν γαρ ετελειωσεν ο νομος” but the bringing in of a better hope did, by which we draw nigh to God,” Heb. vii. 19. We see therefore that the whole design of God was to restore man to his image, and raise him from the ruins of his fall ; in a word, to make him perfect ; to blot out all his sins, purify his soul, and fill him with holiness ; so that no unholy temper, evil desire, or impure affection or passion, should either lodge or have any being within him ; this and this only is true religion, or Christian perfection ; and a less salvation than this would be dishonourable to the sacrifice of Christ, and the operation of the Holy Ghost, and would be as unworthy of the appellation of Christianity as it would be of that of holiness or perfection. They who ridicule this are scoffers at the word of God ; many of them totally irreligious men, sitting in the seat of the scornful. They who deny it, deny the whole scope and design of divine revelation and the mission of Jesus Christ. And they who preach the opposite doctrine, namely, that a man can be saved in his sins, are either speculative Antinomians or pleaders for Baal.

But that the really godly and sincere may not come under such a censure, for some I know have opposed the name, while they substantially held the thing ; let us consider what is the ground of that prejudice that opposes what the Scriptures so frequently mention, and what Jesus Christ so solemnly inculcates. When St. Paul says, “he warns every man, and teaches every man in all wisdom, that he may present every man PERFECT in Christ Jesus ;” he must mean something. What then is this something ? It must mean “that holiness without

which none shall see the Lord." Call it by what name we please, it must imply the pardon of all transgression, and the removal of the whole body of sin and death ; for this must take place before we can be like him, and see him as he is, in the effulgence of his own glory. This fitness then to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of Christian perfection. Had I a better name, one more energetic, one with a greater plenitude of meaning, one more worthy of the efficacy of the blood that bought our peace, and cleanseth from all unrighteousness, I would gladly adopt and use it. Even the word perfection has, in some relations, so many qualifications and abatements that cannot comport with that full and glorious salvation recommended in the Gospel, and bought and sealed by the blood of the cross ; that I would gladly lay it by, and employ a word more positive, and unequivocal in its meaning, and more worthy of the merit of the infinite atonement of Christ, and of the energy of his Almighty Spirit ; but there is none in our language, which I deplore as an inconvenience and a loss.

Why then are there so many, even among sincere and godly ministers and people, who are so much opposed to the term, and so much alarmed at the profession ? I answer,—1. Because they think that no man can be fully saved from sin in this life. I ask, where is this, in unequivocal words, written in the New Testament ? Where, in that book, is it intimated that sin is never wholly destroyed till death takes place, and the soul and the body are separated ? Nowhere. In the popish baseless doctrine of purgatory, this doctrine, with more rational consequences, is held. This doctrine allows,

that, so inveterate is sin that it cannot be wholly destroyed, even in death, and that a penal fire, in a middle state between heaven and hell, is necessary to atone for that which the blood of Christ has not cancelled, and to purge from that which the energy of the Almighty Spirit had not cleansed before death.

Even papists could not see that a moral evil was detained in the soul, through its physical connexion with the body ; and that it required the dissolution of this physical connexion before the moral contagion could be removed. Protestants, who profess, and most certainly possess a better faith, are they alone that maintain the death-bed purgatory ; and how positively do they hold out death as the complete deliverer from all corruption, and the final destroyer of sin, as if it were revealed in every page of the Bible ; whereas there is not one passage in the Sacred Volume that says any such thing. Were this true, then death, far from being the last enemy, would be the last and best friend, and the greatest of all deliverers ; for, if the last remains of all the in-dwelling sin of all believers is to be destroyed by death (and a fearful mass this will make), then, death that removes it, must be the highest benefactor of mankind. The truth is, he is neither the cause nor the means of its destruction. It is the blood of Jesus alone that cleanseth from all unrighteousness.

2. It is supposed that in-dwelling sin is useful even to true believers, “because it humbles them, and keeps them low in their own estimation.” A little examination will show that this is contrary to the fact. It is generally, if not universally allowed, that pride is of the essence of sin, if not its very essence ; and the root whence all moral obliquity flows. How then can **PRIDE** humble us ? Is not this absurd ? Where is there a

sincere Christian, be his creed what it may, that does not deplore his proud, rebellious, and unsubdued heart and will, as the cause of all his wretchedness; the thing that mars his best sacrifices, and prevents his communion with God? How often do such people say or sing, both in their public and private devotions:—

“But pride, that busy sin, spoils all that I perform.”

Were there no pride, there would be no sin; and the heart from which it is cast out has the humility, meekness, and gentleness of Christ implanted in its stead.

But still it is alleged as an indubitable fact, that, “a man is humbled under a sense of in-dwelling sin.” I grant that they who see, and feel, and deplore their in-dwelling sin, are humbled: but is it the sin that humbles? No. It is the grace of God that shows and condemns the sin that humbles us. Neither the Devil nor his work will ever show themselves. Pride works frequently under a dense mask, and will often assume the garb of humility; how true is that saying, and of how many is it the language:

“Proud I am my wants to see:

Proud of my humility.”

And, to conceal his working, even Satan himself is transformed into an angel of light. It appears, then, that we attribute this boasted humiliation to a wrong cause; we never are humbled under a sense of in-dwelling sin, till the Spirit of God drags it to the light, and shows us, not only its horrid deformity, but its hostility to God; and he manifests it, that he may take it away; but a false opinion causes many to hug the monster, and to contemplate their chains with complacency!

3. It has been objected to this perfection, this perfect work of God in the soul, that “the greater sense we

have of our own sinfulness the more will Christ be exalted in the eye of the soul ; for if the thing were possible, that a man might be cleansed from all sin in this life, he would feel no need of a Saviour ; Christ would be undervalued by him as no longer needing his saving power." This objection mistakes the whole state of the case. How is Christ exalted in the view of the soul ? How is it that he becomes precious to us ? Is it not from a sense of what he has done for us ; and what he has done in us ? Did any man ever love God till he had felt that God loved him ? Do we not love him because he first loved us ? Is it the name Jesus that is precious to us ? or Jesus the Saviour, saving us from our sins ? Is all our confidence placed in him because of some one saving act ? or because of his continual operation as the Saviour ? Can any effect subsist without its cause ? Must not the cause continue to operate in order to maintain the effect ? Do we value a good cause more for the instantaneous production of a good and important effect, than we do for its continual energy, exerted to maintain that good and important effect ? All these questions can be answered by a child. What is it that cleanseth the soul, and destroys sin ? Is it not the mighty power of the grace of God ? What is it that keeps the soul clean ? Is it not that same power dwelling in us ? No more can an effect subsist without its cause than a sanctified soul abide in holiness without the indwelling sanctifier. When Christ casts out the strong-armed man, he takes away that armour in which he trusted, he spoils his goods : he cleanses and enters into the house, so that the heart becomes the habitation of God through the Spirit. Can then a man undervalue that Christ, who not only blotted out his iniquity, but cleansed his soul from all sin ; and whose presence and inward mighty

working constitute all his holiness and all his happiness? Impossible! Jesus was never so highly valued, so intensely loved, so affectionately obeyed, as now. The Great Saviour has not his highest glory from his atoning and redeeming acts, but from the manifestation of his saving power.

He was incarnated, suffered, died, and rose again from the dead that he might make an atonement for the world, and save his people from their sins. It is only when "the thoughts of our hearts are purified by the inspiration of his Holy Spirit that we perfectly love him, and worthily magnify his name." We never properly know his worth, nor feel our obligation to him, till we feel that he has blotted out our sin, and healed the infected streams of our fallen nature. Now only can the saved soul sing the new song—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion for ever and ever, Amen;" Rev. i. 5, 6.

4. "But the persons who profess to have been made thus perfect are proud and supercilious, and their whole conduct says to their neighbour, Stand by, I am holier than thou." No person that acts so has ever received this grace. He is either a hypocrite, or a self-deceiver. Those who have received it are full of meekness, gentleness, and long-suffering; they love God with all their hearts, they love even their enemies; love the whole human family, and are servants of all. They know they have nothing but what they have received. In the splendour of God's holiness they feel themselves absorbed. They have neither light, power, love, nor happiness, but from their indwelling Saviour. Their holiness, though it fills the soul, yet is only a drop from the infinite

ocean. The flame of their love, though it penetrates their whole being, is only a spark from the incomprehensible Sun of Righteousness. In a spirit, and in a way which none but themselves can fully comprehend and feel, they can say or sing :—

“ I loathe myself when God I see
And into nothing fall ;
Content that Christ exalted be ;
And God is All in All.”

It has been no small mercy to me that, in the course of my religious life, I have met with many persons who professed that the blood of Christ had saved them from all sin ; and whose profession was sustained by an immaculate life ; but I never knew one of them that was not of the spirit above described. They were men of the strongest faith, the purest love, the holiest affections, the most obedient lives, and the most useful in society. I have seen such walking with God for many years ; and as I had the privilege of observing their walk in life, so have I been privileged with their testimony at death, when their sun appeared to grow broader and brighter at its setting ; and though they came through great tribulation, they found that their robes were washed and made white through the blood of the Lamb. They fully witnessed the grand effects which in this life flow from justification, adoption, and sanctification : viz., assurance of God's love ; peace of conscience ; joy in the Holy Ghost ; increase of grace ; and perseverance in the same to the end of their lives. O God, let my death be like that of those righteous ! and let my end be like theirs ! Amen.

5. It is scarcely worth mentioning another objection that has been started by the ignorant, the worthless, and the wicked. “ The people that profess this leave Christ

out of the question ; they either think that they have purified their own hearts, or that they have gained their pretended perfection by their own merits." Nothing can be more false than this calumny. I know that people well in whose creed the doctrine of salvation from all sin in this life, is a prominent article. But that people hold most conscientiously that all our salvation from the first dawn of light in the soul to its entry into the kingdom of glory, is all by and through Christ. He alone convinces the soul of sin, justifies the ungodly, sanctifies the unholy, preserves in the state of salvation, and brings to everlasting blessedness. No soul ever was or can be saved, but through his agony and bloody sweat. his cross and passion, his death and burial, his glorious resurrection and ascension, and continued intercession at the right hand of God.

We have sung, and we will sing unto the end,—

"For Jesu's blood through earth and skies,
Mercy ! free, boundless mercy cries."

If men would but spend as much time in fervently calling upon God to cleanse the blood that he has not cleansed, as they spend in decrying this doctrine, what a glorious state of the church should we soon witness ! Instead of compounding with iniquity, and tormenting their minds to find out with how little grace they may be saved, they would renounce the devil and all his works ; and be determined never to rest till they had found that he had bruised him under their feet, and that the blood of Christ had cleansed them from all unrighteousness. Why is it that men will not try how far God will save them ? nor leave off praying and believing for more and more, till they find that God has withheld his hand ? When they find that their agonizing faith and

prayer receive no further answer, then, and not till then, they may conclude that God will be no farther gracious, and that he will not save to the uttermost them who come unto him through Christ Jesus.

6. But it is farther objected that even St. Paul himself denies this doctrine of perfection,—disclaiming it in reference to himself: “Not as though I had already attained, either were already perfect ; but I follow after ;” Phil. iii. 12. This place is mistaken ; the apostle is not speaking of his restoration to the image of God, but of his completing his ministerial course, and receiving the crown of martyrdom ; as I have fully shown in my notes on this place, and to which I must beg to refer the reader.

7. There is another point that has been produced, at least indirectly, in the form of an objection to this doctrine : “Where are those adult, those perfect Christians ? We know none such ; but we have heard that some persons professing those extraordinary degrees of holiness, have become scandalous in their lives.” When a question of this kind is asked by one who fears God and earnestly desires his salvation ; and only wishes to have full evidence that the thing is attainable, that he may shake himself from the dust, and arise and go up to possess the good land,—it deserves to be seriously answered. To such, I would say, there may be several, even in the circle of your own religious acquaintance, whose evil tempers and unholy affections God has destroyed, and having filled them with his own holiness they are enabled to love him with all their heart, soul, mind, and strength, and their neighbour as themselves. But such make no public professions ; their conduct, their spirit, the whole tenor of their life is their testimony. Again, there may be none such among your

religious acquaintance, because they do not know their privilege, or they unfortunately sit under a ministry where the doctrine is decried ; and in such congregations and churches holiness never abounds, men are too apt to be slothful, and unfaithful to the grace they have received ; they need not their minister's exhortations to beware of looking for or expecting a heart purified from all unrighteousness. Striving or agonizing to enter in at the strait gate, is not pleasant work to flesh and blood ; and they are glad to have anything to countenance their spiritual indolence : and such ministers have always a powerful coadjutor ; the father of lies, and the spirit of error, will work in the unrenewed heart, filling it with darkness, and prejudice, and unbelief ; no wonder then that in such places, and under such a ministry, there is no man that can be presented perfect in Christ Jesus. But wherever the trumpet gives a certain sound, and the people go forth to battle headed by the Captain of their salvation ; there the foe is routed, and genuine believers brought into the liberty of the children of God.

As to some having professed to have received this salvation, and afterwards become scandalous in their lives (though in all my long ministerial labours, and extensive religious acquaintance, I never found but one example), I would just observe that they might possibly have been deceived ; thought they had what they had not ; or they might have become unfaithful to that grace and lost it ; and this is possible through the whole range of a state of probation. There have been angels who kept not their first estate ; and we all know to our cost, that he who was the head and fountain of the whole human family ; who was made in the image and likeness of God, sinned against God, and fell from that state. And so

may any of his descendants fall from any degree of the grace of God while in their state of probation ; and any man, and every man must fall whenever he or they cease to watch unto prayer, and cease to be workers together with God. Faith must ever be kept in lively exercise, working by love ; and that love is only safe when found exerting its energies in the path of obedience. An objection of this kind against the doctrine of Christian perfection, will apply as forcibly against the whole revelation of God, as it can do against one of the doctrines ; because that revelation brings the account of the defection of angels, and of the fall of man. The truth is, no doctrine of God stands upon the knowledge, experience, faithfulness, or unfaithfulness of man : it stands on the veracity of God who gave it. If there were not a man to be found who was justified freely through the redemption that is by Jesus ; yet the doctrine of justification by faith is true, for it is a doctrine that stands on the truth of God. And suppose not one could be found in all the churches of Christ whose heart was purified from all unrighteousness ; and who loved God and man with all his regenerated powers ; yet the doctrine of Christian perfection would still be true ; for Christ was manifested that he might destroy the work of the devil ; and his blood cleanseth from all unrighteousness. And suppose every man be a liar, God is true.

It is not the profession of a doctrine that establishes its truth ; it is the truth of God, from which it has proceeded. Man's experience may illustrate it ; but it is God's truth that confirms it.

In all cases of this nature, we must for ever cease from man, implicitly credit God's testimony, and look to him in and through whom all the promises of God are Yea, and Amen.

I conclude from the whole, and trust I have satisfactorily proved it, that as Christ among and in the people, the hope of glory, was the sum and substance of the apostle's preaching ; so, their redemption from ALL sin, its power, guilt, and contamination, even in this life, was the grand, the only end at which he aimed in all his ministry ; and that to labour to present every man perfect in Christ Jesus, is at once, the duty and glory of every Christian preacher.

SERMON XXXIX.

THE OPERATIONS OF PROVIDENCE AND GRACE, CALCULATED TO INSPIRE CON- FIDENCE AND GRATITUDE.

PSALM xxxvi. 5--9.

5. "Thy mercy, O Lord, is in the heavens, and thy faithfulness unto the clouds.

6. "Thy righteousness is like the great mountains, כהרי אל : thy judgments are a great deep, תהום רבה : O Lord, thou preservest man and beast !

7. "How excellent thy loving-kindness, חסדך, O God ! therefore the children of men, יבני אדם, put their trust under the shadow of thy wings.

8. "They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures, עינך (עֵינֶךָ) נחל (the river of thy Eden).

9. "For with thee is the fountain of life (נֶקֶדַר חַיִּים the vein of lives) : in thy light shall we see light."

Among the many subjects of the deepest interest and importance which the ministers of the sanctuary find it their duty to bring under the consideration of their congregations ; there are two, especially, which on particular occasions, they deem it necessary to discuss : these are, gratitude and hope. The first generally refers to time past, and the circumstances of that time. The second refers to the future, and what may be necessary in that unknown period. Both respect God, and the operations

of his hand, in reference to man, the subject of those operations: the former, to times and circumstances of prosperity; the latter, to circumstances of present or possible adversity. Gratitude refers to blessings already bestowed; hope, to those which may be necessary to support and preserve in times of distress. Gratitude has the most obvious reasons to recommend it, because it arises from a consciousness of obligation; and obligation springs from a sense of favours already received. Hope or dependence has not this consciousness of obligation, for its objects are not yet in possession, and consequently cannot make such lively impressions as those of the other.

But these two principles are generally referred to two grand dispensations of infinite wisdom employed in the economy of the salvation of man; the former to the grace, the latter to the providence, of God. Grace or mercy, communicates the blessings which demand and excite gratitude. Providence prepares those that refer to the continuity of life's progress, and its support: for those we hope, or rather we are said to trust, or confide in Providence.

It has already been hinted, that gratitude is concerned with benefits already bestowed. He hath loved us, and given himself for us; we love him in return for his love; and hope, or trust in providence, is concerned with those which we know from past experience that we shall need, and that God has, and can dispense: and hence, there are particular times in which these two principles, graces, or duties, as they have been indifferently termed, have been called into especial exercise; in times of abundant blessings or outpouring of God's grace and spirit; and in times of trial by long-continued severe weather, or in times of general scarcity, of famine and such like.

We have had our times of refreshing and general

plenty ; and if we have not been grateful for such mercies, we are highly culpable. When the mouth is full of meat, it is natural to look for a thankful heart. But in times of general scarcity, arising from various causes ; and of sharp suffering and want, through the severity of the weather, by a long-continued snow and intense frost, by which trade and commerce have been impeded, and the distresses of the poor multiplied, which is the case at the present time, and by which we are all less or more affected, trusting or confiding in God's providence, is both a duty and a relief ; and it is truly a matter of astonishment that this duty is so rarely practised, and that it should still be a subject seldom inculcated in public teaching ; and consequently, little understood by those who are so much interested in it. Indeed, a discourse upon providence scarcely occurs in a whole year's ministrations ; and were all to be built according to the models we have, the scarcity need not be deplored ; as they embroil the subject, render it more abstruse, and fill the mind with unprofitable reasonings. The whole of the science of providence, as far as it is necessary to know it, is unfolded in the Scriptures : but the saying of an eminent poet having taken the place of the divine discoveries of prophets and apostles, most people are afraid of examining the subject, as a proper understanding of it is hopeless ; for thus saith the poet :—

“ The ways of heaven are dark and intricate ;
 Puzzled with mazes and perplex'd with error,
 Our understanding searches them in vain.”

ADDISON.

Whatever truth there may be in this as far as God's counsels or determinations are concerned, the saying should not be applied to the operations of Providence in reference to the preservation and salvation of men. But we shall meet the subject shortly, and endeavour to

examine it in a nearer point of view. In the words of the Psalmist we find,

I. A manifestation of God in those attributes of his nature, in which his intelligent offspring are more immediately concerned.

II. The operations of his providence in their temporal support.

III. The operations of his grace in their endless salvation.

IV The confidence they may possess, and the happiness they may feel in having this God for their portion.

I. The Psalmist represents the Divine Being under those attributes in which his rational creatures are more especially concerned. He is merciful, faithful, righteous, and the God of judgment.

This is the general view which David takes of this supreme Being, the Creator, preserver, and governor of all things, and on these views he founds his devotion, confidence, and gratitude. In order to worship God aright, these points must be carefully considered :

The worship which God prescribes and requires, is not only a spiritual worship directed by truth, particularly suited to his own spiritual nature, John iv. 23, 24 ; but it is also a reasonable service, λογικη λατρευσις, as the apostle terms it, Rom. xii. 1, i. e., a service every way suitable to the perfect and excellent nature of him to whom it is offered ; and expressive of the gratitude, homage, wants, and wishes of the worshipper.

These are the principles on which the very essence of religion is founded, whether we call that religion natural or revealed. Every human being has a full conviction that his own wisdom is too imperfect to direct him ; that his strength is not sufficient to protect him ; and that happiness cannot be found where there is not wisdom

and strength rationally excited to energetic operation, in order to produce and apply the means by which it can be produced and retained. On such a conviction, in the midst of dangers and deaths, which man's wisdom cannot foresee, nor his power protect him against, they have been led to look for foreign assistance ; and as every man sees all his fellows nearly as weak and as ignorant as himself, and all thirsting for a happiness which they know not where to find, they have had a general idea of the possible existence of some spiritual nature, whose wisdom is infinite, and whose power is uncontrollable ; whose influence and favour, could they but obtain, they might live free from dread, and acquire, under his guidance and support, all the means of defence and happiness.

Ignorant and fallen as men are, God has not left them without some such ideas of his own Being, and some such convictions of their own weakness and dependent state. But as there was as yet no revelation, no directory for divine worship, men did not agree in what was to be the proper object of worship ; nor could they tell with what rites or ceremonies this Being was to be worshipped ; or, in other words, in what way or by what means they could interest his wisdom and power in their behalf. Who is God ? They could not tell ; but there must be some such Being. How is he to be worshipped ? They could not conjecture ; but a worship or religious service he must require.

In such a state of mind, encompassed with thick darkness, imagination began to work, under the direction of caprice and folly ; and the result must be as we find it : they had gods many, and lords many, and they worshipped them with the most foolish, absurd, extravagant, and often abominable and cruel rites, which instead of helping, sunk them into deeper degradation ; so that

under the system of idolatry, human nature grew worse and worse ; and the trio compound of beast, devil, and man, was all that appeared of that noble creature who was originally made in the image and likeness of God ! It may be said, that “ better could not be expected, the fallen state of man considered.” I must say that worse could not be anticipated. Even in their circumstances, they might have done better. God has left an impression of his being on every mind ; “ for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead ; so that they are without excuse : for that which may be known of God is manifest in them, for God hath shewed it unto them,” Rom. i. 19, 20. And although this could not answer the end of such a revelation of his will as God has given in the Bible to man, farther illuminated by that true light that enlighteneth every man that cometh into the world ; yet all, if man had paid proper attention to them, were initiatory rays of salvation. We may therefore say, if man (absorbed by the beast that was in him, which itself was actuated by him who worketh in the hearts of the children of disobedience) had not abused the powers supernaturally restored to him, idolatry had never gained such an ascendancy in the world.

Has any man ever been incapable of discerning that a figure in human shape hewed out of stone, carved out of wood, or molten out of silver, gold, or other metal, could not afford him any help ? He could easily discern that though it had eyes, it could not see with them ; though it had well-formed ears, it could not hear ; though it had a well-fashioned mouth, yet it could not speak ; hands, but it could not handle ; and feet, but it could not walk. In short, it was nothing but a mass of stone, a log of wood, or a block of metal in a human or some

other form. Now as with all his own senses, and locomotive faculties, with all his own knowledge and experience, he could not help himself, he had only to reflect for a moment, to be convinced of the absurdity of expecting succour from such objects of his adoration, and would scarcely stand in need of the exhortation, "Cast thy idols to the moles and to the bats." It was evidently a want of consideration and reflection that gave rise to idolatry ; and the same cause in the present day produces the same effect. Even under the bright rays of the gospel, there are millions who expect from the work of their own hands, a world of gratification and happiness ! If we find any man (and we may find millions of such) seeking for happiness, and expecting to find it in things which promise to gratify the lust of the flesh, the lust of the eye, and the pride of life, habitually neglecting God and his salvation, they are as finished idolaters as the stupid Huron, the savage Indian, and the refined Egyptian ; who commences his religious rites in the worship of his white bull, and terminates them with a sacrifice or libation to his onions and leeks. O how many are gross idolaters, while they suppose themselves to be rational creatures ! We must return to the Psalmist's plan, and consider God, as he does, in order to perform a reasonable service ; and worship the infinite Spirit "in spirit and in truth." We want the help of a Being who is infinitely wise, and can teach us all wisdom, so that we may be infallibly and safely directed through the maze of life. We want a Being who is infinitely powerful, and can defend, sustain, and strengthen us, so that we shall be able to avoid and overcome every evil ; and do that which is lawful and right in his sight : and who is infinitely good, and whose goodness will induce him to make all grace both in wisdom and strength to abound towards us. Such a Being, and such only, is the proper

object of rational worship ; and from whose plenitude every blessing necessary to make us wise, holy, innocent, useful, and happy, may be reasonably expected. This Being is the God and Father of our Lord Jesus Christ—the Being who loves man, “who has magnified him ; who has set his heart upon him ; who visits him every morning, and tries him every moment,” Job vii. 17, 18. David quotes this place of Job, and improves upon it ; “What is man (Enosh, miserable man), that thou art mindful of him, or the son of man (Adam, the first rebel), that thou visitest him ? Thou hast made him a little lower than the angels, and hast crowned him with glory and honour, and madest him to have dominion over the works of thy hands,” Ps. viii. 4—6.

Of each of these attributes under which the Psalmist considers God the object of his adoration, dependence, and gratitude, he gives a particular characteristic. These attributes are four :

1. MERCY, which is said to be in the heavens, רַחֲמִים *chesed*, mercy or diffusive benevolence. It exists in the very nature of God ; it springs from his infinite and overflowing goodness ; it comes down from heaven, and manifests itself in acts of kindness and compassion. Only from God can that mercy come which man needs : it is mercy, whose province it is to pardon all manner of sins and transgressions, and send grace to help in every time of need. When the debt of a transgressor to divine justice is considered, we may at once see, that infinite mercy alone can cancel the guilt. It is sublime mercy ; men can show nothing of the kind ; angels possess it not. On earth it had never been known ; in the heaven of heavens it would not have been discovered, or even known to exist, had not God manifested himself in Christ, by reconciling the world unto himself, by the incarnation, passion, death, and resurrection of Jesus Christ. As it

can be found only in the bosom of God, there should we seek it ; as it comes from the heavens, thence should we expect it. It acts in reference to man, through considerations derived from itself ; it cannot be procured or purchased. It comes through Christ Jesus ; and God dispenses it for his own name's sake.

2. FAITHFULNESS. אֱמוּנָה *emunah*. This implies truth, steadiness, stability, constancy ; it belongs to him on whose care, truth, or unchangeableness the utmost confidence may be placed. And this is said to be "to the clouds," עַד שְׁחָקִים *ad shechakim*, to the eternal regions—above all visible space. As signifying fidelity or faithfulness, it is that attribute by which God, in condescension to our weakness, represents himself as bound to fulfil the promises and covenants made by his mercy. Blessings from the heavens, from the clouds, and from the earth, are promised by the Creator to his creatures ; and his faithfulness is in all these places to distribute to his followers the mercies he has promised. In order to provide grass for the cattle, and corn for the service of man, the Lord says, "I will hear, saith the Lord, I will hear the heavens ; and they shall hear the earth ; and the earth shall hear the corn, and the wine, and the oil ; and they shall hear Jezreel," Hos. ii. 21, 22. These things are here personified—every thing is alive in the hand of God. Not only life appears in every part of inert matter, but that life is instinct with intelligence. God speaks, and heaven, earth, corn, wine, and oil are said to hear, understand, and become active. Thus, all spirit and all matter are pressed by this omnipresent and universal Agent, into the service of man ; and so regular are they in their attention to the commands of their sovereign, that they are never idle, and never swerve from their duty.

3. It is said here, that this Being is *righteous*, צַדִּיק

tsedek. He who is just, and distributes everything in his dispensations of justice, providence, and grace with the wisest discrimination, impartiality, and carefulness. He is *righteous*—he gives to all their due; and they who receive his influence, and abide under his shadow, show mercy, justice, goodness, and truth to their fellows; and thus prove that they have derived the principles of their conduct, and the mode of applying them, from their FATHER who is in heaven.

But of this righteousness or justice it is said, that it is “like the great mountains,” כהררי אל *keharerey EL*, “like the mountains of God;” i. e., exceeding great or high mountains,—mountains which are never shaken, and cannot be moved: to show the inflexible nature and permanence of his justice and righteousness. It is now, as it has ever been, and ever will be. With it there is no respect of persons, because it has no caprices. It takes no gifts to blind its eyes; it has no predilections; no feeble fondnesses; no rigour beyond the law; and no softness below it. In its hand the beam of justice is ever even, and the scales of equity at all times exactly counterpoised. Its counsels of old are faithfulness and truth.

These “mountains of God,” or great mountains, are those which, in the present language of geology, would be called primitive mountains; i. e., those that were formed at the beginning; and are not the effects of earthquakes or inundations, as secondary and alluvial mountains are supposed to be. This righteousness or justice, whether distinguished by the epithets of distributive, commutative, or legal, is not the effect of afterthought, reflection, or experience: it has been from the beginning; it is essential to the perfection of the Divine Being: it did not spring from the necessities or circumstances of the creatures he had formed. It was before

creation; and according to its dictates all things were created, adjusted, and arranged. As the great mountains were essential to the necessities and balance of the terraqueous globe, and must have existed from the beginning; so that righteousness and justice of which the Psalmist speaks must have ever existed in the Divine Being; and according to its directions and influence all created nature must have been made. "His righteousness is like the *primitive mountains*."

4. His judgments are "a great deep." JUDGMENTS, שופטים *shophetim*, from שפט *shaphat*, to regulate, dispose, order, direct, judge, and determine; and sometimes it is taken for punishing, i. e., administering penal infliction on those who disturb the order, peace, and harmony of society, by the transgression of the laws and customs by which it is regulated and governed. The administering the affairs of providence, regulating the destinies of nations; the bringing about natural and political changes in the earth, seem to be intended by the word. And it is very probable that the Divine operations in the kingdom of Providence are what is particularly designed here, as the last clause of the verse seems to intimate.

These judgments are here said to be "a great deep," תהום רבה *tehom rabbah*, the great abyss. It expresses the state in which the chaotic mass was when God spoke all its primitive elements into being, previously to their arrangement in the six days' work. "The earth was without form, and void, and darkness was on the face of the deep," פני תהום *peney tehom*, "the faces of the deep;" not the depth of the abyss itself, but the faces or external appearance of that which, in reference to what it now is, was confusion, darkness, turbulence, and disorder. Now it is *κοσμος*, the beautiful whole: the terraqueous globe, with all its elegant and ornamental productions:—its trees, plants, and flowers of a thousand

hues and odours ; fruits of endlessly varied qualities and savours ; together with its metals, minerals, and gems, exquisite in beauty, and in value and usefulness inestimable. But this leads to the consideration of the second point.

II. God's providence, and its operations in support of rational and irrational creatures.

“O Lord, thou preservest man and beast.” אִיִּם וּבְהֵמָה רִשְׁעֵי יָדָא *Adam ubehemah toshiyá Yehovah*. The word *Adam* is probably taken here for the human genus, as *behemah* is for that of cattle, or quadrupeds in general : what we call collectively *man* and *beast* ; meaning most probably all animal life, whether found in rational or irrational creatures. And of this life it is here said, “The Lord preserves it :” it is supported by his all-vivifying energy, and by means of his providence. It has been asked, “Doth God take care of oxen ?” Yes, he appoints the lions their food, and hears the cry of the young ravens ; and if so, will he not provide for man ? and for the poor man ? and especially for the poor of his people ? He will. So infinitely and intensely good is the nature of God, that it is his delight to make all his creatures happy. He preserves the man, and he preserves the beast. And it is his providence that preserves man, when his evil propensities and corresponding actions level him with the beasts that perish.

But what is that Providence of which the Psalmist speaks ? or, generally speaking, What is *Providence* ?

This seems a difficult question ; and were we to consider the various treatises that have been written upon it, we might pronounce it to be inexplicable ; for eminent men have not only puzzled themselves, but also puzzled the subject ; so that we may say, as the poet does who has been already quoted,—

- “The ways of heaven are dark and intricate ;
Puzzled with mazes, and perplexed with error,
Our understanding searches them in vain.”

Let us endeavour to simplify the subject, and redeem it from those false views,—that darkness and obloquy, by which it has been encumbered.

In our best dictionaries, Divine Providence has been thus defined :—

“The care of God over created beings : divine superintendence.”—JOHNSON.

“Providence is an intellectual knowledge,” says Sir W Raleigh, “both foreseeing, caring for, and ordering all things ; and doth not only behold all past, all present, and all to come, but is the cause of their so being, which prescience is not.” The latter clause here requires much careful explanation, in order to make it unobjectionable, which it is not at present.

The heathens had some notion of a Providence, but they considered it the same as Fate, Fortune, Nature, Necessity, Destiny, and such like. They founded their notion on this supposition : “That the Creator has not so fixed and ascertained the laws of nature, not so connected the chain of second causes, as to leave the world to itself ; but that he still preserves the reins in his own hands, and occasionally intervenes, alters, restrains, enforces, suspends, &c., those laws by a particular Providence.”—This definition of the *thing* is attributed to Thales. See Chambers. Thales, it is true, said something like this concerning necessity ; for being demanded “what was the strongest ?” he replied, “Necessity, for it rules all the world. Necessity is the firm judgment and immutable power of Providence.” But such sayings as these leave the thing,—PROVIDENCE, unexplained. Neither the word necessity nor fate, no more than fortune,

nature, or destiny, can explain the term Providence, as it is generally understood. Besides, those terms require a profusion of explanation, and, after all, include many things that can in no sober or scriptural sense be applied to Providence.

But is it not possible to find a simpler mode of explaining the subject? one that is within common apprehension?—for surely all should be readily able to understand that in which they are so deeply interested. I have often thought that the term itself lends a clue to its own explanation, as far as it includes those generals in which intelligent beings are so intimately concerned.

The word Providence is a compound Latin word, little changed by its naturalization in our English tongue; and is thus defined: PROVIDENTIA, from PRO, *for or on account of*, and VIDEO, *I see*; foresight; forecast; to see to; to look after; to take order for: and hence PROVISIO, *provision*; having a portion ready beforehand, to supply want as soon as it occurs. An ancient heathen says, Providentia est per quam aliquid videtur, antequam evenit. “Providence is that by which anything is foreseen, before it comes to pass.” And having given this general definition of the word, he applies it to that providence of which we are speaking: Providentia deorum mundus administratur. “By the providence of the gods the world is governed;” i. e., earthly things are administered by a divine Providence, viz., that which foresees and provides.

Some of the above definitions, such as foresight, forecast, apply to PROVIDENS, *seeing before*, or what is before; spoken in reference to a person who is proceeding on his way, another following. But both these propositions are often used in the same sense. We also may use them indifferently, or thus: The Divine Providence is that which sees *beforehand* what is to occur; and having thus foreseen what will occur, sees *for* the person or

persons who may be objects of those occurrences. Whatever may be thought of what is implied in these distinctions, they are true concerning the thing. God's providence is that which foresees every occurrence ; and by all, is providing for the preservation of the earth, its productions, and inhabitants ; and for the welfare, comfort, and final happiness of all them that put their trust in him. In a word, God, as he made, so he governs the world. Though he regulates all things by general laws, yet those laws have their being and active energy from himself. But general laws do not provide for all particular cases ; hence it ever requires the ever-directing energy of the omnipresent God to give those laws their particular direction in all especial cases ; to suit their operation to those cases, and thus evidence at once both his wisdom and goodness. And because he can intervene and interfere in any case, and in all cases where his wisdom and his benevolence see proper ; hence he has left ample room for prayer and supplication, the voice of which he will ever hear with affectionate kindness ; and thus in the headlong course of a rapid occurrence, he can stay, alter, suspend, accelerate, or retard the thing, which in many cases would have an unfriendly operation in some individual instances, as to make it work for good, without preventing the proper effect of its general tendency. Thus, by his particular providence, at the prayer of his servant Joshua, he caused the sun and moon to stand still for the length of a whole day, without in the least disturbing any of the other planets, altering the seasons, or ultimately preventing the beneficent effect of the general laws by which he governed them ; so easy is it for Omnipotence to accomplish any end he pleases by any means he chooses to use, or by his own almighty fiat or volition, independently of instruments or means :—for even if he use an instrument,

it is nothing without his hand ; and if he use what are called means, they are nothing, unless he give them direction and energy. He must be a humble philosopher indeed, who can suppose that means and instruments can do anything of themselves, or produce any effect, unless the power of God give them energy and direction. For what is any being or thing more than inert matter, when not under the influence of the power and wisdom of Him by whom they were all created, and by whom they all subsist ?

In the whole compass of nature, in the vast round of eternity, there can be but *one* first mover—*one* self-existing, independent Nature ; consequently but *one* First Cause. All that exist besides are simple effects of this First Cause, and are continually dependent on it for their existence. The heavenly bodies, their motions and various affections ; the earth, and all its various productions ; the influence of gravity ; vegetation, and its wondrous variety ; the nutrition of animal bodies ; the human frame, so curiously wrought ; the circulation of the blood ; the process of respiration ; the self-locomotive principle ; muscular motion, and 10,000 other wonderful things that are occurring everywhere in the heavens, and the earth, and the sea, and in all that in them is, which, while their operations are manifest, and their effects beneficent, all declaring the wisdom, the power, and the goodness of God, as the Creator and Preserver, show at the same time the all-pervading energy of his providence, and, through it, his most tender and paternal care over his intelligent creatures ; and the concern that he feels for the due support and preservation of all those creatures, animate and inanimate, which, under him, minister to their necessities, convenience, and comfort. And while we ourselves are both the subjects and the witnesses of these most manifest operations, we cannot

discover their internal agency, the laws or principles by which they are governed, nor that hand, except in its effects, by which the whole machinery is preserved and directed. We are therefore obliged to cry out, that this most manifest and beneficent Providence is, in its principles, “a great deep.” It is as incomprehensible as the *tehom rabba* of Moses, to which the Psalmist here evidently alludes, Gen. i. 2, the chaos, or great abyss, or first matter of all things; the vast profound, or what is below all conjecturable profundity. This “great deep” is God’s place of working, containing the materials out of which he frames worlds; every particle of which becomes an agent in his hands of producing some effect, by which his being, providence, and loving-kindness become manifest to all them who have eyes to see, and hearts to feel, that “he worketh all things after the counsel of his own will, and causeth all those things to work together for good to them that love him.”

If Mr. Addison’s words, already quoted, refer to those hidden principles, and God’s method of working, they are generally correct, though too strongly expressed; but if they refer to the operation of God’s hands in the work and dispensations of Providence, they are perfectly incorrect and reprehensible; for they are neither dark nor intricate, nor puzzled with mazes, nor perplexed with error. He who employs his understanding in searching into the economy of Divine Providence will find providential work enough sufficiently evident to show that the Divine Operator is at hand—that he is seeing, *before* they can become manifest to men, every occurrence—and seeing *for* the safety, comfort, and welfare of all his intelligent creatures, and especially for those who trust in him. They acknowledge him in all their ways, and he directs all their steps. He knows all the wants of his creatures; and therefore he provides

grass for the cattle, and corn for the service of man. He foresees the dangers to which man is exposed, and therefore provides for him. Seeing *before* refers to the evolution and occurrence of events. Seeing *for* refers to the creature, its wants and its dangers, who may be the object of those occurrences. His eye ever affects his heart; and his heart ever dictates to his hand; and its plenitude of blessings is dispensed according to that judgment and discernment which know what is necessary, and the time and place in which the supply will be most efficient.

The supply will be provided; and for this we may and should confidently pray; but the quantum, and the time, and the place we should leave most implicitly to God's wisdom and paternal care. Perhaps the measure which we may wish for may be too little or too much—God alone knows the requisite quantity. Perhaps the time in which we wish to have the bounty or the deliverance may not be that in which these things may be most beneficial; and probably the place which we might choose is not that in which the blessing may become so manifest, as to promote the increase of our own faith and gratitude, the manifestation of God's glory, and the edification of our neighbour. All these things should therefore be left entirely to him. We should not choose; he cannot err.

But because we cannot comprehend *how* God sees beforehand *what* is coming, and *how* he sees *for* us, who may be oppressed by wants and overwhelmed by dangers, a word or two on this subject may serve to bring our fluttering, incredulous hearts into a state, at least of submissive repose, if not of exulting confidence.

1. God is a Being infinitely wise, powerful, and good.
2. He existed from eternity, and will exist to eternity.

3. He exists everywhere, in and throughout all times.

4. He is the Maker, Preserver, and Governor of all things.

Now as infinitely *wise*, he *knows* what is best to be done. As infinitely *powerful*, he can *do* whatever he sees to be best. As existing from eternity to eternity, he is everywhere present. As he is the Preserver and Governor of all things, his energy is everywhere ; and he knows and upholds all things, because he is present with and sees all things. Add to this,—

5. He is infinitely good, and calls himself the Father of the spirits of all flesh ; and he is especially called in his own word *φιλανθρωπος*, the Philanthropist—the Lover of man ; and his disposition towards his human offspring is termed *φιλανθρωπια*, Tit. iii. 4, Philanthropy ; and if his mercy, his tender mercy, be over all his works, then he must be peculiarly attached to and careful of man, because his noblest work ; and as he knows that, from the present constitution of the world, many changes and chances (occurrences) will take place in the world, which may be pregnant with natural evils to man, and which the wisest of the sons of men can neither foresee nor prevent ; it follows, from his avowed love to men, that he must ever be careful of them, as he is loving to them ; hence he will, absolutely will, employ his wisdom and power to direct and protect them. This he does by his providence, and on this they may confidently depend.

As the man who is present with the windmill, and sees the sails revolving by the influence of the wind, knows that if his ignorant child came in the place where the sails revolve, he must be killed by the stroke of either of them ; will, when he sees him running into the danger, snatch him from the place where the danger is apparent : so can God, who is everywhere present, and knows and sees all dangers, snatch his heedless and

ignorant child out of the way, or lay, or even throw him down, that the danger may pass over him. And this accounts for the innumerable hair-breadth escapes, by which men are so often preserved from death, to their own surprise and astonishment; and after all, scarcely think of that benign Providence by which they have been preserved!

Multitudes of anecdotes and relations may be found to illustrate this. The Rev. Bernard Gilpin, was in the time of the Marian popish persecution, Rector of Houghton-le-Spring. He was a man of exemplary piety, and of pastoral diligence. He had a waste to cultivate, and he did it most faithfully: and having sowed the good seed of the kingdom in it, it brought forth fruit to the glory of God. He saw the clergy everywhere indolent, ignorant, and profligate; he inveighed against those vices: and this procured him many adversaries. After several citations before the Bishop of Durham (Dr. Tonstall), on a variety of accusations brought against him by the popish clergy, from which he was honourably acquitted; his enemies thought it their surest way to bring the charges of heresy, &c. before that *human fiend*, and enemy of all righteousness, the murderous Bishop Bonner. They did so in thirty-two articles: the prey was suited to the jaws of such a wolf:—"he applauded the laudable concern which Mr. Gilpin's accusers showed for religion, pronounced that the heretic should be at the stake in a fortnight." Soon Bonner's messengers arrested him, and carried him off for London. On the journey, his leg, by an accident, so called, was broken: and being obliged to be put under medical care, as he could not travel with a broken leg, a stop was put to the journey. The person in whose custody he was, took occasion thence to retort upon him an observation he would frequently make, "That nothing happens to

us but what is intended for good ;" asking him, whether he thought his broken leg was so ? He answered meekly, " He made no question that it was." And behold the event ! Before his leg was so far mended as to be fit to resume his journey, God sent for Mary to her own place, the bloody persecution was stopped, and Mr. Gilpin returned to his parish and his flock.

Behold the providence of God ! His eye was on his faithful servant, and his hand was extended in his help. To save his life in a way on which no violent alteration should take place in the course of events, under the direction of a general providence ; he, by a particular providence, permitted his leg to be broken in a merely natural way, and thus saved the life of one whom he loved ! This case may illustrate many others. Often apparent accidents take place, for which we are unable to account ; because we do not see the end of the Lord ; but eternity will explain all this. Many persons have been stretched on beds of affliction to place them out of the way of such evils as would have destroyed their lives, had they been capable of fulfilling the duties of active life : and many have, no doubt, had their legs broken under the superintendence of a particular providence, which became the means of saving their necks ! God is as merciful in all his works, as he is wise in all his ways. By how many ways does the most merciful God prevent us from destroying our own lives, and bringing our souls to ruin ! See this subject beautifully illustrated by Elihu, Job xxxiii. 14—30, " Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." How wise and instructive is the advice of Dr. Byrom,

" With patient mind thy course of duty run ;
God nothing does, or suffers to be done

But thou wouldst do thyself, couldst thou but see,
The end of all events as well as HE."

But before we close this part of the subject, some remarks should be made on the dispensations of God's providence in respect to various changes in the atmosphere, and in what is termed *inclement weather, tempestuous winds, severe frosts, heavy snows*, and such like.

On all such subjects it might be sufficient to say, that summer and winter, seed-time and harvest, heat and cold, are all ordained by the most wise and gracious God : and, that as he made all things at the beginning, and pronounced them very good, so he continues to govern them by the same wisdom, and regulate them with the same goodness. And it is not saying too much, when we assert, that since God created the heavens and the earth, there has not been one drop of water too much, nor one too little, poured out upon the earth when we take the average sum, and the average of the necessities of the earth, its productions and inhabitants. And, although it is supposed by many unreflecting people, that a wise providence is not very apparent in the proportion that the watery parts of the globe bear to the earthy parts ; that the former, when compared with the latter, is as seventeen to three ; i. e., that there are seventeen times more water than earth on the surface of the globe ; yet, when the necessity of rains, mists, dews, &c., for watering the surface of the earth, is considered, and that these are formed by evaporation from the watery surface ; and, that on an average it requires so much watery surface to produce by evaporation such a quantity of moisture adequate to irrigate such a measure of earthy surface, in order to afford sufficient nourishment by vegetation, for the plants and animals which live on it : and that it has been determined by most accurate experiments, that it requires the evaporation from seventeen parts of watery

surface to impregnate those parts of earthy surface, in order to cause a sufficiency of grass to grow for the cattle, and corn and esculent plants for the nourishment of man ; we shall find that the seeming disproportion is an exact proportion ; and that the two surfaces bear the strictest relation to each other, as fully to manifest a discerning wisdom, and merciful Providence.

It is true, that objections have been made to this statement ; but they have been sufficiently answered and refuted. The objection says, “ What need was there that the sea should be made so large ? Where is the wisdom of the Creator, in making so much useless sea, and so little dry land ? Might not, at least, half the sea have been spared, and added to the land for the maintenance of men, who by their continual striving and fighting to enlarge their bounds, and encroaching upon one another, seem to be straitened for want of room ? To this it has been answered,

“ This, as most others of the atheist’s arguments, proceeds from a deep ignorance of natural philosophy. For, if there were but half the sea that now is, there would be also but half the quantity of vapours, and consequently we could have but half so many rivers as now there are to supply all the dry land we have at present, and half as much more. For the quantity of vapours which are raised, bear a proportion to the surface whence they are raised, as well as to the heat which raised them. The wise Creator, therefore, did so prudently order it, that the sea should be large enough to supply vapours sufficient for all the land, which it could not do if it were less than now it is.”—Ray’s *Wisdom of God in Creation*, p. 91, 92.*

* Dr. Halley has made several curious experiments on evaporation. This is the result. Every 10 square inches of the surface of the water yield each day, a cubic inch of water by evaporation :

There is another proof of this wisdom little noticed, though the fact is manifest to all. That the winds generally blow from the sea on the land (in this country I can state from observation), generally three-fourths of the year, that the vapours which are raised by the heat of the sun may not, when condensed by the cold, fall back into the sea again, but be carried to the dry land, for which Divine Providence designed them. “And this appears from the trees which grow on, and near the sea-shores, all along the western coasts of England whose heads and boughs (as Mr. Ray also observed) run out far to land-ward; but towards the sea, they were snubbed by the winds, as if their boughs and leaves had been pared or shaven off, on that side.” See above.

As to *storms* and *tempests*, even the common opinion is generally correct; they tend, by strongly agitating the atmosphere, to purify the air; to dissipate stagnant and noxious vapours, unfriendly to animal life, and often loaded with matter, impregnated with the seeds of various diseases, which, were it not for these providential remedies, would serve in time to depopulate the earth. For the atmosphere is strongly impregnated with noxious gases, rising from the decomposition of putrid animal and vegetable substances; the purification of common atmospheric air, by such means, is essential to animal life.

As to cold, of which men usually complain so much.

and each square foot, half a wine pint: every space of four feet square, a gallon: a mile square, 6914 tons; and a square degree of 69 miles will evaporate 33,000,000 of tons.

Evaporation is the means which God employs to raise water from the ocean, to irrigate the dry land; and provide ample fluid for the necessities of animals and vegetables, over the face of the earth.

it condenses the sap (and other) vessels of trees, plants, and vegetables, gives them rest, that their whole vigour may not be exhausted by rapid vegetation on the one hand, and gives the soil rest to recruit its strength, that it may furnish, when genial heat comes, a more healthy nourishment for vegetables in general on the other : and thus, while a premature growth is prevented, the gradual increase and perfection of trees, plants, &c. are secured.

As to *freezing*, and its produce—*ice*, this is a very general blessing ; especially in clayey soils. All the moisture in the ground is converted into minute icicles ; and as ice occupies much more space than the moisture from which it is formed, it divides the particles of earth, which had been baked together, and thereby rendered utterly unfit for vegetation ; but now being torn asunder by the ice, the whole mass is mellowed, and converted into fine vegetable mould, so as to afford appropriate nourishment for the grain which is deposited in it. Without this, stiff lands would become nearly barren. Frost is God's plough, which he drives through all the particles of the soil, and thus breaks up the ground, dividing it in all its parts, separating and pulverizing it in such a way as human industry, skill, and labour could never effect. The ploughshare is limited in its operations ; the harrow on certain soils may dislodge and pull about the great masses which the ploughshare has turned over ; but neither can effect their pulverization : but the almost imperceptible ploughshare of the Almighty penetrates everywhere, and does in many cases nine parts out of ten of the labour of the husbandman.

And as to the *snow*, which he giveth like wool, it descends upon the frozen ground, prevents the too rigid effects of intense cold, so that the icy particles may not, by increase of their volume, rupture the finer sap vessels, and thus destroy the plant. It is, indeed, like wool ; it

forms a warm covering for plants and roots, and does not suffer too much of the natural caloric, or matter of heat, to be dissipated ; so that the plants have not only not been injured, but have actually been benefited, as we find on the thaw, that they have increased and have become more vigorous, even during a long intensity of cold ! O, what cares does God employ in preserving man and beast !

He sendeth forth his commandment on the earth :

His word runneth very swiftly.

He giveth snow like wool.

He scattereth the hoar-frost like ashes :

Who can stand before his cold ?

But he sendeth out his word, and melteth them :

He causeth the wind to blow, and the waters flow.*

PSALM cxlvii. 15—18.

* Ice is known to be lighter than the water of which it is composed, for it floats on water, and its specific gravity, being to that of water as 8 to 9. And the augmentation of the volume of water by freezing, is on an average, an 18th part. But sometimes, by intense freezing, the water that was at first a 14th part specifically lighter than water, became a 12th part lighter. The degree of expansion is estimated by some philosophers at one-tenth of its volume. In the action of freezing, water expands with such force as to be capable of rending rocks, and bursting the very thick shells of mortars ; and it has been determined by well-conducted experiments, that in freezing, one cubic inch of water is sufficient to overcome the resistance of 27,000 pounds, or 13 tons and a half ; which is a power of expansion almost double that of the most powerful steam engines. And this prodigious expansive power appears to be occasioned by air bubbles extricated from the water during its freezing.

The strong barrel of a gun, filled with water, and frozen, the barrel being strongly plugged at the mouth and touch-hole, rent the barrel at its whole length. Bomb-shells filled with water, and plugged (the plug being driven in by a sledge-hammer), in freezing, the plug was driven out to the distance of 400 or 500 feet, though

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III. The operations of God's GRACE in the endless salvation of men, are not less conspicuous than his providential care in the support and preservation of their lives.

If the psalmist was before astonished at the mercy, faithfulness, righteousness, and providence of God, most impressively displayed in behalf of the great human family ; he is in raptures at the works of his grace in the salvation of their souls : "How excellent," exclaims he, "is thy loving-kindness, O God !" The original is both impressive and emphatic : *מה יקר חסדך אלהים mah yakar chasdeca Elohim*, "How splendid is thy exuberant kindness, O God !" *ובני אדם בצל כנפך יחסין ubeney Adam betsal cenapheycā yechesayun*, "therefore, the sons of Adam shall firmly put their trust under the shadow of thy wings."

The word *יקר yakar*, which we translate *excellent*, signifies *splendour, glory, brightness* : where there is *light* without mixture of *darkness*. *חסד chesed*, which we render *loving-kindness*, signifies *outpouring, overflowing, exuberant*, and is a metaphor taken from a perennial spring, a well that never grows dry, a camel that constantly gives milk.

בני אדם beney adam, mankind in general, or, the descendants of Adam, the first rebel, the worthless being. *יחסין yechesayun*, "They shall firmly trust, take refuge, and

the weight of the plug was nearly 3 pounds ! and through the hole whence the plug was expelled, there arose suddenly, a bit of ice of the same diameter, to the height of more than eight inches. The expansive force in such freezing has been computed by mathematicians, as sufficient to raise a weight of 27,720lbs. What effects must this produce in arable soils ! Even stones are broken to pieces and pulverized by it, and after this process become an integral part of the soil, and add to its depth and fertility.

find safety." In the word, I consider the final, or what is called the paragogic nun, ך, as deepening and extending the meaning; they shall not only put their trust, but they shall confidently and firmly trust, fearing neither evil nor disappointment. בצל כנפך, "under the shadow of thy wings," is a metaphor taken from the young of fowls, running under the wings of their mother, in order to find warmth, and protection. This figure is not uncommon in Scripture. Ruth ii. 12; Ps. xvii. 8, lvii. 1, lxi. 4, xci. 4. When the Holy Spirit borrows an image or a metaphor, taken from natural things, with whose properties men are well-acquainted; the most prominent or essential of those properties, we may be assured, are those which the Holy Spirit designs: for he does not design that every property should be pressed into the illustration.

1. We have here God's loving-kindness pointed out as the source of our salvation; and is tantamount to the saying of our Lord, "God so loved the world, that he gave his only-begotten Son, that they who believe on him should not perish, but have everlasting life." His love is the fountain; but it is a love or tenderness of affection, which is manifested in a very affecting and abundant manner. It is an overflowing and ever-running fountain—the stream from it is both large and deep: it is ever swelling, and ever diffusing itself, so as to spread itself over the whole earth, and reach every human being; as the poet says:—

" Its streams the whole creation reach,
So plenteous is the store;
Enough for *all*, enough for *each*,
Enough for *evermore*."

It is "the fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness," Zech. xiii. 1. It is the pure river of the water

of life, that proceeds out of the throne of God and the lamb, to drink of which all human souls are invited ; “ the Spirit and the bride say, Come ; and let him that heareth say, Come ; and let him that is athirst, come ; and whosoever will, let him come, and take the water of life freely,” Rev. xxii. 1, 17. But we get a still more encouraging view of this source of life, from a very correct and substantial criticism on the original, from those learned men, who derive the Hebrew word חסד *chasad*, from a cognate term, if not its very radix in Arabic, حشد *ha-shada*, “ to be full of juice, ready to flow out, to flow together from all sides, a spring always flowing with fresh supplies of water ;” applied to a camel which may be continually milked without growing dry. See Golius, Schultens, and Vander Hogan’s notes on Golius.

This teaches us indeed the loving-kindness of the Lord, and the utmost ability to bring this loving-kindness into action ; so that the will and power of this divine Being to crown his creature man with every blessing, even to load him with his kindness, are unquestionable. The fountain never fails : “ Whosoever believes in him, out of his belly,” as the Scripture hath said, “ shall flow rivers of living water.” An upright soul can never come in vain to this Father of mercies ; such may always come unto his fulness, and find grace upon grace. The metaphor taken from the milch camel, which may be ever milked, and never grow dry, speaks more than a hundred pages of comment on this passage.

2. But this exuberant goodness is said to be *excellent*—it surpasses all other goodness ; there is nothing like it on earth ; it exceeds all that is found in heaven. It is full of splendour and glorious brightness ; it communicates life and light. In this light we see light, yea, the light of the glory of God in the face of Jesus Christ. Knowledge, power, and happiness are incessantly dis-

pensed to all true believers, from the bosom of the God and Father of our Lord Jesus Christ.

In short, if we take up the *excellence* as implying that which surpasses in worth, in utility, in splendour, in majesty, and durability, everything to which the name of excellence has been applied; then there is nothing on earth, and nothing in heaven, nothing in time, and nothing in eternity, that can be accounted its equal. It must therefore constitute the supreme good of men and of angels; and no wonder, when it is the infinite beneficence of God, pouring out by acts of unwearied kindness, its exuberance of light, life, and power, on angels and men. For this glorious being, our Father, who is in heaven, causeth his sun to rise on the evil and on the good; and sendeth this rain in showers of blessings on the just and on the unjust. It is indescribably excellent, abundant, and free.

IV.—1. The Psalmist mentions one grand effect of the manifestation of this loving-kindness; to the exciting men to repose *confidence* in this divine Being, in reference to their happiness, in time and eternity: “Therefore the children of men put their trust under the shadow of thy wings.” Men are taught by the proofs of God’s goodness (1) To trust in the divine providence for the preservation and supply of their bodies; (2) To trust in his mercy for the salvation of their souls. A kind providence and an abundant mercy are, following the metaphor in the text, the two wings of that celestial benevolence under which the children of men are induced to take refuge. The text says, the children of Adam, not merely mankind or the human race generally, but the fallen degenerate offspring of a rebellious and fallen parent. Here is hope for sinners, for this God wills not their perdition; his long-suffering leads them to repentance;

and were it not this as an anchor of hope, through the manifested Christ, what sinner, having a due sight and sense of his worthlessness and wickedness, could ever dare to expect salvation? The allusion here may be to the wings of the cherubim, overshadowing the mercy-seat. The mercy-seat is the throne of God, and God is exalted in sitting on that throne of mercy. His sitting there shows that he delights in mercy—that his government is a series of merciful acts; and of this view of the subject St. Paul makes this most important use, Heb. iv. 16: “Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

2. The happiness that may be derived from such a confidence:—

(1) “They shall be abundantly satisfied with the fatness of thy house.” This supposes that they are the family of God, his domestics and his children, the babes, the young men, and the fathers. He is their father, to clothe, feed, and defend them; their master, to employ them, to show them the work that he has given them to do, to instruct them in its natures, and to see that they do it in his way and spirit, and in reference to his glory. His work is no slavery; his commands are not grievous. His commands are those of a Father; they are under the law to Christ, and his yoke is easy, and his burden is light. Their master is their Father, whom they cannot but respect and reverence. He is their most tender and compassionate Father, whom they cannot but love, and whom it is their highest privilege to obey, because they love him. His house is their home; his service is perfect freedom; his presence in this house is ever felt; his table is ever spread. Its ordinances are their delight, for “he abundantly blesses its provisions; and he satisfies his poor with bread.” His house is also his church, and

its ordinances are its services. The bread of God is on its table; and its chief ministers, the principal servants of the house, dispense that bread—the bread that came down from heaven, and was given for the life of the world. There the true paschal lamb is eaten; and they who in a true separation of spirit from the things of this world, eat it with their staves in their hands, their loins girded, and their sandals on, are plentifully fed with the fatness, abundance, and excellence of the feast. The text says, “They shall be abundantly satisfied,” יֵרֵי יֵרֵי *yere-riyun*, they shall be *saturated*, as a thirsty field is by showers from heaven. *Inebriabuntur*, they shall be inebriated.—Vulgate. “They shall have as much of God’s goodness as they can receive, as much as they can wish. They shall be filled with all the fulness of God. He will cast out all evil, and fill the whole land with his purity. Every want and every wish being supplied and satisfied, they will be truly happy, God being now their full, supreme, and everlasting portion.

(2) “Thou shalt make them drink of the river of thy pleasures.” As meat and drink, wholesome solids and fluids, constitute all that is necessary to complete the whole nourishment of the animal nature of man, or what the body requires in order to its growth, strength, and perfection to the grace of God; and the influences of the divine Spirit comprise all that is requisite to feed the soul, and cause it to grow up into Jesus Christ in all things: hence, in reference to wholesome bread for the body’s nourishment, the fatness of God’s house is mentioned; and in reference to the fluid that man takes to digest his food and quench his thirst, the text says, “He will cause them to drink of the river of his pleasures.” There is an allusion here to man’s happy state in paradise. The garden of Eden produced all fruits which were necessary to man’s nourishment and support, while

in his state of innocence ; and there was “ a river that went out of Eden to water the garden.” In this garden God caused to grow every tree that was pleasant to the sight and good for food ; and the tree of life also was in the midst of the garden, and the tree of knowledge, Gen. ii. 8—10. Now as עֵדֶן *Eden* signifies *pleasure* or *delight*, so עֵדֶן עֵדֶן *edeneyca*, thy pleasures or delights, intimates that they were such pleasures as suited heavenly natures, and such pleasures or delights as God had prepared for such natures. But instead of the plural number, נַחַל עֵדֶן *nachal edeneyca*, “ the river of thy pleasures ;” four good MSS. have נַחַל עֵדֶן *nachal Edenca*, “ the river of thy Eden,” denoting that their paradisaical state should be restored, that the holiness and happiness which they had lost by the fall, should be restored to them by and through him, who was the highest gift that proceeded from the exuberant fountain of God’s eternal mercy.

Some have thought by *thy house* might be intended the *temple*, as the type of the church of Christ, and the gracious influences of God to be had in his ordinances ; and that these were typified by those streams by which that garden was watered, and its fertility promoted. Thus God gives them to understand that they shall, through the grace of the gospel, be restored to as much communion with God, and mental happiness as their forefathers had with him in their state of innocence.

(3) But as God is the author of being, so is he the source and fountain of happiness ; and this happiness is only derived to holy souls in consequence of their union with him. God does not detach blessings from himself, and give them to his followers : no, he gives those blessings in giving himself. He that dwelleth in love dwelleth in God, and God in him. And the bodies of genuine believers are temples of the Holy Ghost. Hence the Psalmist adds,—

(4) “With thee is the fountain of life.” As the circulation of the blood in man, and the heart the medium of that circulation, are essential to human life, so is God the origin of all good, essential to the comfort and salvation of every human being. Little as the reader may be prepared to expect it, here is an allusion to the circulation of the blood, and the pulsations of the heart as its origin. For with thee, מקור חיים *mekor chayim*, is the vein of lives. In the human body this is the great aorta, or *arteria magna*, which arises with a single trunk from the left ventricle of the heart above its semilunar valves, and serves to convey the mass of blood to all parts of the body. All the veins discharge themselves into the ventricles of the heart, from which all the arteries arise. The blood expelled out of the right ventricle by the contraction of the heart, is carried through the pulmonary artery into the lungs, where, influenced by the atmospheric air, it receives its red colour, it returns by the pulmonary veins to the left ventricle; the blood thus brought back in a fit state to nourish the whole system, is, by the contraction of that part, again expelled into the aorta, or great artery, and by it distributed all over the rest of the body; and being received at the extremities by the veins, which there inosculate with the terminating fine branches of the arteries, which all spring from the great aorta, are returned by the *vena cava*, from which all the veins proceed to the right ventricle of the heart, which completes the circulation. This is the vein or fountain of life. And as without this fountain of life there could be no circulation of the blood, so without this circulation there could be no life. God, by his energy, is to the whole being what the heart, by its arteries and veins, is to the whole man. But here he is said to be the *vein* or *artery of lives*; that is, of both animal and spiritual life; for as an animal and as a spiritual

being, man subsists by the energy of God ; for with or in him all the principles of both lives are found, as the apostle says, “ In him we live and move, and have our being.” Thus are we every moment dependent on him for our being and for our blessings ; and should understand that every pulsation of our hearts is a proof of his presence and of his energy.

(5) The Psalmist concludes this part of his grand description of God and the privileges of his followers, with, “ In thy light shall we see light.” Here the metaphor is changed. Above, God is compared to the heart, distributing the life-sustaining blood through the whole human system ; but in this clause of the verse, he is represented as the sun in the midst of heaven, or in that place which is emphatically called the *solar system*, diffusing both light and heat to all the planets which constitute it, and revolve round him ; and as all the inhabitants of those several worlds have their light from him, so they may all say, “ In his light we see light ;” and as he is in his system, so is God in the universe, and especially in the intellectual world. The light of reason, of intellect ; the light of knowledge and all its objects ; the light of science and arts ; of conscience ; of his word, and of his Spirit ; that light which not only gives spiritual knowledge, but also the capacity to attain it. It is by his light that the way to the kingdom of heaven is discerned, and also the light of his own glory in the face of Jesus Christ, who assures us, that “ he who followeth him shall not walk in darkness, but shall have the light of life.” In a word, it is by him, as the light of the world, that we see ourselves to be lost, and that we see and feel the need of a Saviour. In the beginning, when the heavens and the earth were created, and when darkness was on the face of the deep, God, who is light, and in whom no darkness at all can dwell, said, “ Let there be light,

and there was light." By that Cause of all being, light and knowledge, the eye of the newly-born man was enabled to behold the works of God, and the beauties of the creation; so when God speaks light into the sin-darkened heart of man, he not only beholds his own deformity, and also his need of salvation, but he sees "the light of God's glory in the face of Jesus Christ"—God in Christ, reconciling the world to himself—and it is by him, communicating light and life, that we see how to walk, so as to please God. If we be conformed to the image of God within, we shall be conformed to the law of God without. It is only the obedient that walk in the light of the Lord. If we walk in the light, as he is in the light, we shall have fellowship with him, and feel that the blood of Jesus Christ his Son, cleanseth us from all unrighteousness.

CONCLUSION.

In the preceding discourse we have seen God in his majesty and in his mercy; in his providence and in his salvation. His goodness to all has been manifest; and his tender mercy has been seen over all his works. Everywhere we see the omnipotent and skilful hand of the Creator; everywhere we see the benevolent hand of the Father of the Spirits of all flesh. There are general blessings for all, even the unthankful and the unholy; there are particular and especial blessings for all them that put their trust in him, and walk humbly and uprightly before him.

I. To ALL God is good; this is seen in his bounty, justice, and faithfulness; and through the whole reign of his providence. In his address to him, the Psalmist says,—

1. "Thy mercy, O Lord, is in the heavens;" thou preservest them.

2. "Thy faithfulness reacheth unto the clouds ;" they water the earth as thou hast appointed.

3. "Thy righteousness is like the great mountains ;" immoveable.

4. "Thy judgments are a great deep ;" unsearchable, and past finding out.

5. "Thou, Lord, preservest man and beast ;" in thee all live, and move, and have their being ; thou openest thy hand, and all things are filled with plenteousness. Thou carest for oxen, thou feedest the young ravens when they cry ; and not even a sparrow can fall to the ground without thy notice.

II. To his FOLLOWERS, God is especially good. 1. To them he is excellent ; he is their portion, and they are his inheritance, so he is pleased to term them. 2. He gives them hope, confidence, and comfort. They can put their trust under the shadow of his wings ; they are especial objects of his providential mercies, and of his saving and preserving grace. 3. The effect of this is, they have plenty of all good things. 4. They are satisfied with the fatness of his house ; they are his family, and they have the children's portion. 5. Their Eden is restored, and they drink of the fountain of life, and enjoy those pleasures that flow in the river that makes glad the city of God. 6. They have light in all their dwellings ; and it shines more and more to the perfect day. Happy are the people that are in such a case ; yea, thrice happy are they who have Jehovah for their God. We may well confidently sing :—

Not all the powers of hell can fright
A soul that walks with Christ in light :
He walks and cannot fall ;
Clearly he sees and wins his way,
Shining unto the perfect day,
And more than conquers all.

Light of the world, thy beams I bless !
On thee, bright sun of righteousness,

My faith hath fixed its eye ;
Guided by thee, through all I go,
Nor fear the ruin spread below,
For thou art always nigh.

Ten thousand snares my path beset ;
Yet will I Lord, the work complete,

Which thou to me hast given ;
Regardless of the pain I feel,
Close by the gates of death and hell,
I urge my way to heaven.

2. "Thy faithfulness reacheth unto the clouds;" they water the earth as thou hast appointed.

3. "Thy righteousness is like the great mountains;" immoveable.

4. "Thy judgments are a great deep;" unsearchable, and past finding out.

5. "Thou, Lord, preservest man and beast;" in thee all live, and move, and have their being; thou openest thy hand, and all things are filled with plenteousness. Thou carest for oxen, thou feedest the young ravens when they cry; and not even a sparrow can fall to the ground without thy notice.

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SERMON XL.

ST. PETER'S CHARACTER OF THE DIS- PERSED AMONG THE GENTILES ; AND HIS PRAYER FOR A MULTIPLICATION OF GRACE AND PEACE IN THE CHURCH OF GOD.

2 PETER, i., 1, 2.

1. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ :

2. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord."

MUCH light may be thrown on the doctrines and precepts contained in the apostolic epistles, by a proper consideration of the circumstances of the writers, and the state of the people to whom their letters were addressed.

This is particularly evident in respect to the people to whom St. Peter addresses these two epistles. They seem to have been a mixed people, composed of genuine converts to Christianity, partly Jews, and partly Gentiles ; the former, at least, expelled from their native land, by the violence of persecution, and obliged to take refuge among the heathen ; and thus they were "strangers, scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia ; provinces to which the persecuting rage of their adversaries could not extend. Hence the epistles abound with the most consolatory addresses, and

the most encouraging promises ; including proper descriptions of the excellence and glory of the cause for which they suffered, and the honour and profit which would redound to them if they suffered patiently, in a true Christian spirit ; at the same time, showing by holy tempers and righteous practices, that they had not received the grace of God in vain : and he appeals to themselves, as the most unexceptionable witnesses, that they had suffered no spiritual loss by their persecutions, but rather had an increase of grace, and their God an increase of glory. They had their incorruptible, undefiled, and permanent inheritance fully in view, so that they could rejoice exceedingly ; and he shows the trial of their faith would be found unto praise, and honour, and glory, at the appearing of Jesus Christ, whom, though unseen, they loved ; and in whom, believing, they rejoiced with joy unspeakable and full of glory ; even then, receiving the end of their faith, the salvation of their souls. See the first chapter of the first epistle : and for a full account of the internal and external state of this people, see the sermon on 2 Pet. i. 4.—Sermon xxx.

As persecution, on account of religion, is, in the sight of reason and common sense, and in the sight of all men that profess Christianity, except those of the holy Roman Catholic Church,—the most absurd and wicked ; as it sticks at nothing to distress and ruin the objects of its hatred, and will go all lengths in oppression and cruelty ; it may be necessary to show, in a brief manner, how far, and to what regions, it pursued the poor Christians of Judea ; who gave, by their conduct in this case, the most unequivocal proofs, not only of their conscientious sincerity, but also of the truth of their religion, and who, for its sake (being sustained by its mighty influence), submitted to be banished into strange cities, and “ took

joyfully the spoiling of their goods, knowing in themselves, by the powerful indwelling of God's Holy Spirit, "that they had in heaven a much better and enduring substance," Heb. x. 34. But why should such men flee from persecution? Was not this a mark of cowardice? No! It was an act of obedience to the command of their Lord, who said, "When they persecute you in this city, flee ye into another," Matt. x. 23; and by this means was the gospel of God widely and speedily propagated through the habitable globe; for wherever those persecuted men went, they proclaimed the glad tidings for which they suffered. Hence, it is written, "they that were scattered abroad, went everywhere preaching the word," Acts viii. 4: and such was the power which accompanied their testimony, that multitudes of heathens were converted to the faith; and such was the blessedness that these new converts felt, that they openly professed this new faith, though they perceived that it would expose them to a similar fate with those whom they knew to be exiles, stripped of all worldly property, and deeply suffering for that cause which they had espoused, and which they, with many other Gentiles, had just now embraced.

From the places mentioned here, it seems that those persecuted people could have no safety either in their own country or in its vicinity; and must either have crossed the Levantine, or Mediterranean Sea, from Cæsarea in Samaria, and landed at Tarsus or Seleucia; and spread themselves through different provinces in Asia Minor, contiguous to the shores of the Euxine or Black Sea: or if they took a land journey, they must have travelled through Phœnicia, Syria, and Armenia, in order to have reached Pontus, &c., the places which are mentioned in the text, as already quoted, for they were "strangers scattered abroad throughout Pontus, Galatia,

Cappadocia, Asia, and Bithynia," 1 Pet. i. 1: a slight geographical notice of which places, may be acceptable to the less informed reader.

PONTUS was an ancient kingdom of Asia Minor, originally a part of Cappadocia, bounded on the east by Colchis; on the west, by the river Halys; on the north, by the Euxine, or Black Sea; and on the south, by Armenia Minor. Six kings of the name of Mithridates have reigned in this kingdom, some of whom were eminent in history: its last monarch was David Comnenus, who, with all his family, were taken prisoners by Mohammed II., in the year 1462, and carried to Constantinople, since which time, it has continued under the degrading power of the Turks.

GALATIA was the name of a province in Asia Minor, now called Amasia. It was bounded on the east by Cappadocia; on the south by Pamphylia; on the north by the Black Sea; and on the west by Bithynia.

CAPPADOCIA, another ancient kingdom of Asia, comprehending all the country lying between Mount Taurus, and the Euxine, or Black Sea.

ASIA. That part of Asia Minor, of which Ephesus was the capital, on the coast of the Ægean Sea.

BITHYNIA. Another of the ancient kingdoms of Asia, formerly called Mysia, Mydonia and Bebrycia. It was bounded on the west by the Thracian Bosphorus, and part of the Propontis; on the south, by the river Ryn-dacus, and Mount Olympus; on the north, by the Euxine Sea; and on the east, by the river Parthenius. This place may be said to be rendered infamous by the conduct of Prusias, one of the kings, who delivered Hannibal into the hands of the Romans, who had fled to him for protection. It is now in the possession of the Turks. Those places were principally situated near the coast of the Euxine Sea, extending from its eastern to its western

end : and at that time, they were all under the government of the Romans.

It is not likely that those persecuted people emigrated at one time : the persecution had now raged for many years, and they fled from time to time to the aforesaid provinces for protection, as the persecution broke out in those parts of Judea, where they had resided.

Having taken this general view of the places of residence of these persecuted people, and the cause of their dispersion :—

I. I now come to consider the writer of this epistle in his official character.

II. The character and state of the people to whom it is addressed.

III. How they were brought into that state.

IV The prayer of the apostle for their increase in all spiritual excellence. And,

V. The way in which this increase was to be expected.

I. I shall consider the writer of this epistle in his official character.

1. He calls himself Simon Peter ; or, as the great majority of MSS. and ancient Versions have, *Συμεον Πετρος*, *Symeon Peter*, not *Σιμων Πετρος*, *Simon Peter* ; the same in signification, *hearing*, or *he who hears*, also *obeying* : these two significations being found in the same word both in Hebrew and Greek. But some learned men, and particularly Grotius, contend for Symeon, because they believe that this Second Epistle of Peter was not written by Simon Peter, the apostle, but by Symeon, bishop of Jerusalem ; but this opinion is not generally received, though the accuracy of Symeon (the reading here) is not disputed. This reading, however, is the more remarkable, as the surname of Peter occurs up-

wards of seventy times in the New Testament, and is invariably read *Σίμων Simon* ; except here, and in Acts xv. 14, where James gives him the name of Symeon. But this matter is of little importance: the original name was Shimeon, which was ultimately written by the Greeks Symeon and Simon ; and that the apostle Peter was the author of this epistle, as well as of the first, see the preface to 2 Peter in my notes.

2. But the name of his official character is of the highest importance, “a servant and apostle of Jesus Christ.” “Symeon Peter a servant of Jesus Christ.” *Δουλος*, the word which we translate *servant*, properly signifies a *slave*, who is the entire property of his master, and is used here by the apostle with great propriety. He felt that he was not his own, and that his life and powers belonged to his heavenly owner ; and that he had no right to dispose of, or employ them but in the strictest subserviency to the will of his Lord. In this sense, and in this spirit, Peter is the willing slave of Jesus Christ ; and this is perhaps the highest character that any soul of man can attain on this side eternity. “I am wholly the Lord’s ; and wholly devoted, in the spirit of sacrificial obedience, to the constant, complete, and energetic performance of the divine will.” A friend of God, is high ; a son of God, is higher ; but a servant, or in the above sense, a slave of God, is higher than all. In a word, he is a person who feels he has no property in himself ; and that God is all in all.

Such was Peter, one who had long received Jesus Christ as his Master, to teach him the doctrine of the kingdom, and to employ him in the work of the ministry. He stood prepared to do the will of God, because he had been first well-instructed concerning the Master’s works. He who would do a work well, must be first instructed in what the nature of the work consists, and

how it is to be executed. God's work can be known only by his teaching, and performed by his help. Man may learn from man something about it, but what is essential to it, God alone can teach ; and so holy, spiritual, and difficult is this work, that no man can do it without the continual help and unction of the Holy Ghost.

The patriarch Simeon was the son of Jacob and Leah ; and his mother, on his birth, gave him this name, because the Lord had heard that she was hated by her husband ; that is, he loved Leah less than her sister Rachael, which caused her much grief of heart, and induced her, doubtless, to offer many prayers to her heavenly Father. There was always among the pious Jews a reason for the names they gave their children ; and it is very likely that Jonah, the father of Simon Peter, with his consort, whose name is not recorded, had offered up their prayers to God for some especial favour, which they found answered in the birth of their son ; and therefore imposed on him, and for a similar reason, the name given to their ancient patriarch : and his ready acceptance of the call of our Lord, was a proof that God had opened his heart, not only to attend to the things spoken by Christ, but readily, and laboriously, to communicate them to others ; and as the servant of his Lord to be faithful unto death ; at least, laying down his life for his sake.

This is to be a true servant of Jesus Christ, not only to obey for a time, or to show his zeal even in some perilous circumstances, but to continue in the faith, and not to go out of the path of obedience, even if death stood in the way.

Christ is the only Master of his church ; the highest spiritual officer is only a servant under him. He alone has authority to assign the work in general ; and show

to each in particular, what part of the work he is to do. Jesus Christ took upon himself, not only the human form, but the form of a servant. He came into the world to minister to man ; and by washing the feet of his disciples, he showed, that man should perform even the meanest offices to his fellows, when necessity required it. But ministering to the souls of the people, was not only one of the most necessary offices, but when done faithfully, is of all others the most laborious. It requires all the energy of the mind, and all the strength of the body ; all time must be given to it, and all care expended upon it. It is not merely a function, which a man holds in profession, or an employment in which he is often exercised or a work to which a certain time is allotted ; but it is a labour in which body, soul, and spirit must be deeply, solemnly, and always engaged. The servant of God, who has the care and cure of souls, labours much in private before his public labour commences ; labours intensely while he is labouring ; and labours fervently after his public labour is done : so that strange as it may appear, the servant of Jesus Christ, labours before he begins to labour ; labours most, while he is labouring ; and labours after he has done labouring. Deep meditation, and prayer, before he begins ; fervent, and zealous application, while he is engaged ; and earnest intercession and supplication, when his labour is done, that the people may profit by what they have heard, will solve all this problem. St. Paul could say of himself, and of all the true evangelists of his time, “ We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake.” And in the conclusion of the first chapter of his Epistle to the Colossians, when speaking of the grand subject of apostolic preaching, “ Christ in them the hope of glory ;” he asserts, “ Whom we preach, warning every man, and teaching every man in

all wisdom ; that we may present every man perfect in Christ Jesus :” whereunto, says he, I also labour, striving according to his working which worketh in me mightily —εις ὁ και κοπιω αγωνιζομενος κατα την ενεργιαν αυτου την ενεργουμεγην εν εμοι εν δυναμει. Thus translated by Wicliff: —In whiche thing and I trabeile strybynge up the worckings of him : that he worcketh in me in bertue. Or, if the reader will bear a literal version, “ In reference to which I also labour, agonizing according to his energy, which energizes in me, in mighty power.” Thus the servants of Jesus Christ were employed ; and thus they laboured to fulfil their calling.

3. But Simon Peter was not only a servant, but also an *apostle* of Jesus Christ.

The word *apostle*, αποστολος, is derived from αποσπελλω, “ I send a message ;” in which the four following things are implied : 1. The *sender*, from whom ; and 2. The *people*, to whom the message is sent. 3. Next there is the *messenger* ; and, 4. The *message*.

1. The *message* is the doctrine of reconciliation, viz. : “ That God was in Christ, reconciling the world unto himself,” Christ having “ been delivered to death for our sins, and risen again for our justification ;” having “ by the grace of God tasted death for every man.” 2. The *messenger* is the apostle, to whom the doctrine of reconciliation is intrusted. 3. The *objects* of his mission are the whole human race : “ Go ye into all the world, and preach the gospel to every creature.” 4. And the *Sender* is the infinite, sovereign, everlasting God ; the Fountain of light and truth ; who alone is able to teach and save. He from whom all authority comes, and who alone can qualify those whom he sends, to be able ministers of the New Covenant ; in whom he works, and with whom he will work.

The word *apostle* was anciently used to signify a per-

son commissioned by his king to negotiate any affair between himself and any other power or people; and thus he is one sent on a confidential errand. But here we see that the word means an *extraordinary messenger*—one sent by God himself, to deliver the most important message on behalf of his Maker: in a word, one sent by the Divine authority, to preach the gospel to the nations. Peter had long conversed with Christ; and it seems evident, that it was deemed essential to the character of an apostle in that time, that he had seen and conversed with Christ: and St. Paul gives, as a proof, that wonderful appearance of Christ to him (when on the way to Damascus), of his legitimate call to the apostleship. See 1 Cor. ix. 1, xv. 8.

It is worthy of notice, that those who were Christ's apostles were first his disciples: to intimate to all ages and to all churches, that men must be first taught of God before they be sent of God. Jesus Christ never made an apostle of any man, who was not first his disciple or scholar. He sends, therefore, his disciples to be apostles; and those who are not such, and thus sent, can never build up the church, nor bring sinners to Christ. God will not send them; and if they be sent of man, and not of God, they shall not profit the people at all. The want of this divine mission is the cause of the decay of Christian piety all over the earth. In vain do we talk about revivals of religion, without an apostolic priesthood. Even splendid natural abilities, adorned with human learning, can be no substitute for the gifts and graces of the Holy Spirit. It is the disciples of Christ whom he will make apostles, to gather in, to plant, and build up his living church. It was the apostles that not only proclaimed the truth, but wrote and recorded the truth; to them, under God, we owe the canonical books of the New Covenant.

We have in the New Testament 27 inspired books:—

1. The Four Gospels, written by the persons whose names they bear, and who lived in the times of the transactions which they relate and record.

2. The Acts (or travels, preaching, and success) of the Apostles; evidently written by St. Luke, as the style and language are precisely the same with that of the gospel that goes under his name.

3. Thirteen Epistles, which bear the name and were indisputably written by St. Paul. There is a fourteenth, that to the Hebrews, which, though it does not bear his name, yet is written so much in the apostle's manner and language, that there is little doubt of its being a genuine production of that highly-gifted and inspired man; and, on many accounts, it is the most valuable and useful of all the books in the New Testament.

4. There is one Epistle of James, who does not call himself an apostle, but only “a servant of God and of the Lord Jesus Christ;” but he has ever been considered as an apostle, and as one divinely inspired, and commissioned to write that epistle.

5. There are two Epistles of Peter, addressed to the followers of Christ who were driven into foreign nations by those early persecutions that were raised in Judea, against Christianity and its professors.

6. There are three written by the apostle and evangelist John, of whose apostleship and very high inspiration the church of Christ never doubted; and who was, beyond all the other inspired writers, the most intimately acquainted with the deep and sublime truths of the Christian religion.

7. The last of all the apostolic Epistles is that written by Jude, who simply styles himself “A servant of Jesus Christ, and brother of James;” and probably of that James whose Epistle has been already noticed. And

though neither he nor James assume the title of apostle, yet from what we have already seen of the import of the title *Servant*, in the case of Peter, we cannot doubt of its being equal, in point of inspiration, to that of *Apostle*; and as a truly inspired work, it has from the earliest ages been received into the Christian church.

8. The Book of the Apocalypse, or Revelation, is the last in order, and certainly the last in time, of the inspired writings; and this is attributed on all hands to John the evangelist and apostle, the writer of the gospel which bears his name, and of the three epistles that precede that of Jude.

All these writings, thus briefly enumerated, constitute what is termed the *canon* of the New Covenant; that is, the grand rule that forms and regulates everything relative to the faith and practice of those professing Christianity. It contains all the doctrines that should be believed, and all the precepts that should be obeyed, by all those who desire to please God here, receive his salvation, and be prepared for an inheritance among the saints in light. These Books, then, are the canonical Scriptures; and the Canonical Scriptures mean those which were written by apostles and apostolic men, who were divinely inspired for this especial purpose; and therefore their words are to be received as the pure sayings of the Holy Spirit; to be implicitly received as the infallible words of truth. All the promises contained in those books will be strictly fulfilled to all them that believe; and their threatenings are equally infallible. The word *apostle*, therefore, teaches us, that all the writings which go under such a name are "those Scriptures which are given by the inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished unto all good works,"

2 Tim. iii. 16, 17. Hence we may conclude with the words in the context (ver. 15): "These holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus."

If, instead of "Servant and Apostle of Jesus Christ," Peter had said, "Symeon Peter, Vicar of Jesus Christ, Bishop of bishops, vice-God, and sole head of the church; who only possesses the right of making and annulling, binding and loosing, infallible judge and unerring guide;" many persons would have exulted in those sonorous titles, which then they would have considered as divine, and which now their ignorance and superstition have induced them to assume in behalf of a man, the pretended successor of an apostle; whom they have disgraced by titles which destroy his apostleship, and blaspheme his God. But leaving out their blasphemy, how low, and, as applied to a man, how contemptible, are all these, when compared with the simple declaration of character and office, "Symeon Peter, a servant and an apostle of Jesus Christ!" Nothing of those matters is found in his Epistles; nor anything like them spoken of him, or any other apostle, in any part of the divine oracles. It is true, we read of one, but he is called Antichrist, or "The man of Sin, and son of perdition;" who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." But "this wicked one, whose coming is after the working of Satan, with all power, signs, and lying wonders, and with all deceivableness of unrighteousness,—him the Lord will consume with the Spirit of his mouth; and shall destroy with the brightness of his coming."

And yet with all these assumptions of power and glory, he (the feigned character) endeavours to outdo

Peter himself in humility, by styling himself Pius, Clemens, &c., *Servus Servorum Dei*, &c. “Pius, or Clemens, &c., Servant of the Servants of God;” and will even pretend to the humility of Christ, when on holy Thursday he girds himself with a towel, and washes the right legs of twelve poor priests, which have been previously carefully washed with soap and water; and after this pageant, wiping them with the towel by which he is girded. See this ceremony represented and described in PICARD’S Religious Ceremonies, vol. ii., p. 21, and the plate there.

While there was no copy of the Sacred Writings but in the hands of the priests, this silly imposture might go undetected; but now the weakness, vanity, and wickedness of this conduct is exposed to the view of the world; and the servant of servants is laughed to scorn, while his toes and knees are presented to be kissed, by the abbots and cardinals, by the greatest nobles of the land; and by kings and emperors, if they happen to be present at his coronation, or on other grand state occasions. How can such knavery and imposture show themselves in the face of Symeon Peter, a servant and an apostle of Jesus Christ? But spiritual pride and imposture are the weakest and grossest of all others. They must, however, have a fall; and whenever that shall take place, the crash will be loud and sudden, and the descent with “smouldering dreariment.” Thus,

“Priests of Baal—one and all—soon shall they fall, with Rome their mother.” May repentance and reformation prevent their final calamity!

As a holy apostle, and one commissioned of God to write, these two epistles are the only fruits of the pen of St. Peter, and of his inspiration; and is it not worthy of remark, that in no place of these two epistles, nor in any other parts of the Sacred Writings, where Peter’s

sayings or speeches are recorded, do we find any of the peculiar tenets of the Romish church! Not one word of his or the pope's supremacy—not one word of those who affect to be his successors:—nothing of the infallibility claimed by those pretended successors:—nothing of purgatory, penances, pilgrimages, auricular confession, power of the keys, indulgences, masses, extreme unction, relics, worship of the holy virgin, intercession of the saints, processions in honour of them, and prayers for the dead; and not one word on the most essential doctrine of the Romish church, T-r-a-n-s-u-b-s-t-a-n-t-i-a-t-i-o-n! Now as all these things have been considered by themselves most essential to the being of that church, is it not strange that HE from whom they profess to derive all their power, authority, and influence in spiritual and secular matters, should have said nothing of these most necessary things? Is it not a proof that they have mistaken their patron; or, rather, that those doctrines, &c., are all false and forged?—that the holy apostle knew nothing of them, and that they are no part of the doctrine of God; and though they distinguish the Church of Rome, do not belong to the church of Christ? It is no wonder that the rulers of this church endeavour to keep the Scriptures from the common people; for were they permitted to consult them, the imposition would soon be detected, and the solemn, destructive cheat at once exposed.

With these considerations, once reading these two epistles would be sufficient to convince any rational Roman Catholic of the heretical nature of the church to which he had been attached, and cause him to embrace the illustrating light of the Reformation. But they will not read; therefore they cannot believe: they do not believe; therefore they are not established.

II. I come now to consider the character and spiri-

tual state of the people to whom this Epistle is addressed.

They were genuine believers in Christ: "To them that have obtained like precious faith with us." Their faith was the same with that of the apostles and believing Jews; having the same origin, the same object, and the same end. *Faith* is often taken for that assent given by the mind or understanding, relative to a particular object brought before it, or proposed to it, as true, important, and useful. It is generally used synonymously with *belief*, which often expresses the credit given to something which we know not of ourselves, on account of the authority by which it is delivered. It is taken not only in the New Testament for the doctrines of the gospel, but for the whole gospel itself; or that scheme of salvation laid down and explained in that sacred book. And with us it is commonly understood as that system of revealed truths, collected from the Scriptures, and held by the Christian church. In this sense, and none other, is it to be understood, Acts xxiv. 24: "Felix, and his wife Drusilla, heard Paul concerning the *faith*;" that is, the system of doctrine relative to Jesus the Christ, in his incarnation, preaching, miracles, sufferings, death, resurrection, and ascension; and the salvation from sin, published in his name, and actually given to all them who believed on him, as having purchased this, and all other spiritual blessings, by his incarnation and sacrificial death. Hence Christ was the chief Object of faith, as having procured or purchased these blessings, and as dispensing them to believers. And while faith generally kept Christ in view, as the only Saviour, it was exercised on the promises of pardon or justification; purification or sanctification; and beatification, or the attainment of eternal glory. It is in this general sense we are to understand it here; the faith that justifies, sanctifies, and

brings to final glory. Because it properly apprehends Him, by and through whom this justification, sanctification, and glorification are provided and communicated.

It is here called *ισοτιμον πιστιν*, an equally valuable faith with that enjoyed by the apostles and all the Christian churches. It does not imply that there were two kinds of faith, one as valuable, or nearly so, as the other, but one and the same faith ; the common faith producing the same effects in them that it did in the apostles themselves. It was a faith, a system of salvation that cost a great price ; for, says this apostle, “ ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers ; but with the precious blood (*τιμια αιματος*, the valuable, or costly blood of Christ), as a lamb without blemish, and without spot,” 1 Pet. i. 18, 19. This was a price, all price beyond—far surpassing any calculation which either men or angels could make. And as it cost an immense price, so it was of an infinite value ; for that price purchased pardon of all the sins of all mankind, purification of the souls of all believers, and the final glorification of all them who continue faithful unto death.

The word precious, pretiosus, valuable, from pretium, the price given for any article, is often taken to express a high value ; so, in mercantile language, a commodity is said to be a thing of price, that is, very valuable, high, dear, rising in its value. But there is a low religious phraseology, in which it is used in a mean, soft, childish sense ; for dear, comfortable, delightful, darling, sweet, &c. ; precious Christ, precious love, precious grace, a precious soul, &c. But how much is the dignity of the subject let down by expressions and meanings, more proper for the nursery, than for the noble science of salvation. The word was not used in this low, exception-

able sense, when our translation was made. It then signified, as it ever must do, when used and applied properly, valuable, of great price, very costly; and we may well say, that faith must be of infinite value, the grace of which, and the objects of that grace, Christ has purchased by his blood; and it must be of infinite value, when it is the very instrument by which the soul is saved unto eternal life. I conclude, therefore, that this faith was equally valuable with that of the apostles themselves.

1. It had the same origin; God's infinite grace and mercy, "God so loved the world that he gave his only-begotten Son, to the end that they who believe in him should not perish."
2. It had the same object; Christ crucified, and tasting death for every man.
3. It had the same end—that inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for them that are kept by the power of God, through faith unto final and eternal salvation.

III. It is an object of important inquiry, How this very valuable faith was obtained? The apostle says, "They had obtained like precious faith with us (through the righteousness of God, and our Saviour Jesus Christ, *εν δικαιοσυνη του Θεου ημων και σωτηρος Ιησου Χριστου*) "by the righteousness of our God and Saviour Jesus Christ." This contains a positive proof that St. Peter calls Jesus Christ our God, even in the most proper sense of the word, with the article prefixed, *του Θεου*. It is no evidence against this doctrine, that one MS. of little value, with the Syriac, and two Arabic versions, have *Κυριου*, *Lord*; as all other MSS., Versions, and Fathers agree in the former reading. But how did they obtain this faith? Through the righteousness of God: that is, through God's method of saving sinners, by faith in Christ Jesus; which is not of works, nor by any rites or ceremonies; nor by any outward privileges; nor restrained

to any particular age, place, or people, as the Jewish dispensation was ; but is a manifestation of mercy to both Jews and Gentiles, in and by Christ Jesus. And this manifestation of God's mercy by Christ, springs from the righteousness and perfection of his nature, which requires the grand sacrifice of Christ to make an atonement for sin, that justice may be satisfied ; and thus a free way be made for the current of his boundless love to flow in ;—benevolence and mercy to all mankind ; for Jesus, by the grace or mercy of God, hath tasted death for every man. Thus, then, the people to whom St. Peter wrote, obtained that same valuable faith, with the apostles themselves, being justified freely, while believing for the redemption that is in Jesus. See this sense of the word largely explained and illustrated in my notes on Rom. iii. 21—26. God's righteousness is used not only for his justice and holiness, but repeatedly for his benevolence and mercy ; and here, and in many other places in the New Testament, it is taken for the grand plan of human salvation, by the incarnation of Christ, and his subsequent passion and death, through faith, in which every penitent soul is justified freely, and sanctified wholly. In this astonishing scheme, justice and mercy equally appear ; and therefore, he still can be just (righteous), and yet the justifier of him that believeth in Jesus. Thus what has been predicted by the prophet, Ps. lxxxv. 10, is accomplished : “ Mercy and truth have met together, righteousness and peace have kissed each other.” Literally, Mercy and truth have met in the way, righteousness and peace have embraced. Though much has been said on this text, yet there is a beauty in it which has not been noticed.

Mercy and peace are on one side ; truth and righteousness on the other ; truth requires righteousness ; mercy calls for peace (pacification). They meet together on

the way ; one going to make inquisition for sin, the other to plead for reconciliation. Having thus met, their differences, on certain considerations (not specified by the Psalmist) are adjusted ; their mutual claims are blended together in one common interest, on which peace and righteousness immediately embrace. Thus righteousness is given to truth, and peace is given to mercy. Now where did they meet ? In Christ Jesus. When were they reconciled ? When he poured out his life's blood on Calvary. See my notes on the above psalm.

I need say nothing concerning an apparent distinction observable in our present translation, of the last clause of the verse under review, the righteousness of God and our Saviour Jesus Christ, as if the plan of reconciliation was not only that of God the Father, but also of Christ the Saviour—a plan which God invented and determined, and which Jesus Christ most willingly executed, because I consider the same person as indicated in the original text, and therefore no such distinction exists ; for the text should be translated, “Through the righteousness of our God and Saviour Jesus Christ ;” and this is the translation pointed out in the margin, and should be entirely preferred to that in the text. The one is natural and correct ; the other is the reverse.

IV The prayer of the apostle for their increase in all spiritual excellence. “Grace and peace be multiplied unto you !”

The grace of God, and the peace of God, are those blessings that constitute—1. The being of the church of Christ. 2. The spiritual existence of a Christian, or genuine believer in the Lord Jesus. Without the grace and peace of God, there can be no church ; without these there can be no Christian. Every church must have these to constitute its spiritual existence ; every

professing Christian must have these for his personal salvation.

1. Grace, *χαρις*, has many acceptations in the New Testament; the principal of which I shall set down, distinguishing that in which it is used in this place.

(1) In general *χαρις*, translated *grace*, signifies favour or benevolence; but especially that favour which is powerful and active, and loads its object with benefits, Luke i. 30: "Fear not, Mary, thou hast found *favour*, *χαριν*, with God." Luke ii. 40: "The child grew—and the grace (*χαρις*, favour) of God was upon him." Ib. ver. 52: "And Jesus increased in wisdom and stature, and in favour (*χαριτι*, *grâce*) with God and man," Acts ii. 47,—the primitive Christians continued daily with one accord in the temple: "they ate their bread with gladness and singleness of heart, praising God, and having favour (*χαριν*, grace) with all the people." Acts iv. 23: "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace (*χαρις*, favour) was upon them all." The apostles were at this time in universal favour with the multitude. For the scandal of the cross had not yet been discerned. In the above sense, the word occurs in a great variety of places, both in the Old and New Testaments.

(2) Hence it is often used for the blessing which it dispenses; for if God be favourably disposed towards a person, his beneficent acts, in that person's behalf, will be a necessary consequence of such favour. John i. 14: "And the Word was made flesh, and dwelt among us, full—*πληρης χαριτος και αληθειας*, of grace (favour) and truth." He was accomplished in all spiritual blessings and endowments.

John i. 16: "And of his fulness have we all received, and grace for grace," *χαριν αντι χαριτος*, grace upon grace, favour after favour. He who is full of the most excel-

lent blessings confers them liberally upon all believers. Acts xi. 23: "And they sent forth Barnabas, that he should go as far as Antioch; who, when he was come, and had seen the grace of God, he was glad, *ιδων την χαριν του Θεου εχαρη*"—he had the fullest evidence that they were all alive to God, and richly endowed with heavenly gifts.

1 Cor. i. 4. St. Paul thanks God always in behalf of the Corinthians, for the grace of God—*επι τη χαριτι το Θεου*, for the favour of God, the divine blessings which were conferred upon them.

2 Cor. ix. 8: "And God is able to make all grace—*πασαν χαραν*, all spiritual benefits,—to abound towards you." He can enrich you with every benediction. This is a very common acceptation of the word; and in this sense, the term grace or favour is now generally understood among religious people; the grace of God meaning, with them, some divine or spiritual blessing communicated.

(3) It is sometimes taken for the whole of the Christian religion, as being the greatest possible display of God's favour to a lost and ruined world; and in this sense it appears to be used, John i. 17: "The law was given by Moses, but *η χαρις και η αληθεια*, the grace (favour) and the truth came by Jesus Christ." Here the term grace is evidently opposed to the law; the latter meaning the Mosaic, the other meaning the Christian dispensation.

Acts xiii. 13. Barnabas persuaded them to continue in the grace of God, i. e., to hold fast their profession of the religion of Christ: so Rom. vi. 14: "Ye are not under the law, but under grace." Ye are no longer under obligation to fulfil the Mosaic precepts, but are under the Christian dispensation.—See also ver. 15 of

the same chapter ; and 2 Cor. i. 10, vi. 1 ; Gal. i. 6 ; Col. i. 6 ; 2 Tim. ii. 1 ; Tit. ii. 11 : "The grace of God that bringeth salvation to all men, hath appeared." The Jewish religion was restricted in its benefits to a few ; but the Christian religion proposes the salvation of all men ; and the Author of it has become a sacrifice for the sins of the whole world. Heb. xii. 15 : "Looking diligently lest any man fall from the grace of God,"—lest any man apostatize from the Christian religion, and the blessings of pardon and holiness which he has received through it. 1 Pet. v. 12 : "This is the true grace of God wherein ye stand,"—the Christian religion which ye have received is the genuine religion of God.

(4) It signifies all the blessings and benefits which Christ has purchased ; and which he gives to true believers both in time and in eternity. See Rom. v. 15, 17, where the grace of God is opposed to death, i. e., to all the wretchedness and misery brought into the world by Adam's transgression. 1 Cor. xvi. 23 : "The grace of the Lord Jesus Christ be with you all,"—may every blessing purchased by Christ's passion and death, be the portion of you all !

From these specimens (and they might be greatly increased) we see that the grace which the apostle prays for signifies the divine favour and approbation ; all the blessings which the goodness of God dispenses to man, and all those which Christ has bought with his blood, and communicates by his Spirit ; and all these benefits and advantages that the Christian religion,—in all its means of grace, by all its hopes of glory, by the indwelling Spirit, by the love of God shed abroad in the heart, and by that communion which every faithful Christian holds with the Father and the Son, through the Holy Ghost. If these things be so, we at once may be con-

vinced, that without this grace, there can be no church of Christ upon earth, and no genuine believer in the world.

But high, great, and glorious as this privilege is, there must be more to constitute the true church, and to make a genuine believer, in order to their preservation and perseverance in the state of grace; and hence, the apostle prays, that not only grace, but also—

2. Peace may be multiplied to them. The word *ειρηνη*, which we translate peace, has also many acceptations. It is derived, by some learned men, from *ειρω*, to bind, and *εν*, one, because peace connects those nations, parties, neighbourhoods, and families that were in a state of enmity or hostility to each other; such enmity as separated them, and filled them with those passions which caused them to shun each other's company, and which prevented them from having either communion or connexion with one another. St. Paul is supposed to refer to this meaning of the word, when he exhorts the Ephesians, chap. iv. 4, to endeavour to keep the unity of the Spirit *εν τω συνδεσμω της ειρηνης*, in the bond of peace. Peace signifies gathering and binding into one mass or body, as the stalks of wheat into one sheaf. Let that peace, which itself signifies to bind, be so essentially in you, that it shall unite you in its own bond.

Peace signifies the opposite to war and hostility: it implies quiet, rest, confidence, and consciousness of safety, content, freedom from terror, and prosperity; for in a state of peace between nations, trade and commerce flourish, and the necessities, conveniences, and comforts of life are procured; and each feels it his interest to promote the welfare of the others.

In a state of warfare there is a general sense and apprehension of danger. There is no confidence; trade languishes, commerce becomes almost extinct. From

the spirit of enmity, each strives to injure the other, to destroy their means of subsistence ; they burn their crops and trees, carry off their cattle, take and destroy their ships, and carry fire and sword into each other's territories. Their object is to destroy each other's lives ; and in so doing they multiply widows and orphans, and bring on the famine to destroy what has escaped the edge of the sword, and the violence of the fire. War produces want, misery, disease, and death ; and all kinds of calamities follow in its train. It is the sorest plague that has sprung from the fall of man ; and one of the greatest curses, next to everlasting perdition, that God's justice permits to be inflicted, or the enemy of mankind can promote or prolong. In a word, take war and its curses, imagine their opposites, and you have peace and its blessings.

Among the ancient Jews, peace implied all kinds of blessings. Hence the saying of the rabbins, "Great is peace, for all other blessings are comprehended in it." It signifies, like grace, the gospel and its blessings, Eph. ii. 17 : "Christ came and preached *peace* to you that were afar off, and to them that were nigh ;" he preached the gospel and its salvation both to Jews and Gentiles. It signifies true *happiness*, Luke i. 79 : "To guide our feet into the way of *peace* ;" to show us the way to attain true *happiness*. 1 Thess. v. 23 : "The very God of *peace* sanctify you ;" God, who is the only source of *happiness*, make you holy. "These things have I spoken unto you, that in me ye might have *peace*," John xvi. 33. I have spoken that you might have confidence in me, and derive true *happiness* from me, as your only Saviour. So great are the blessings included in this term, that God assumes it as expressive of his own perfections, Eph. ii. 14, "He is our *peace*, who has made both one." He is the author of all the blessings we enjoy ; and by him both Jews

and Gentiles are reconciled and united into one body. Hence, the highest blessing that one man could wish for another, were all summed up in "*Peace* be with you!" "*The peace* of God, that passeth all understanding, shall keep your hearts," Phil. iv. 7. That peace, with which God inspires the heart, and which is greater than it is possible for man to conceive, shall keep and defend your hearts and minds, through Christ Jesus.

Without this blessing there can be neither order nor harmony in the heart, nor order, harmony, nor communion in the church; consequently, grace and peace are essential to the constitution of the church of Christ, and essential to the salvation of the souls that constitute that church. Without grace and peace there is no church; without them, no soul can be in a state of salvation. In order to accomplish these two points, I take peace here in its simple meaning of union, order, and harmony.

PEACE is the first blessing that the soul is conscious of, when it receives the pardoning mercy of God; for thus saith the apostle, Rom. v. 1: "Therefore, being justified by faith, we have *peace* with God, through our Lord Jesus Christ." Before this, while sinners, we were in a state of enmity against God, which was sufficiently proved by our rebellion against his authority, and transgression of his laws; but now, being reconciled, we have peace with him: before, while under a sense of the guilt of sin, we had nothing but terror and dismay in our consciences; now, having our sin forgiven, we have peace in our hearts, feeling that all our guilt is taken away. The storm and tempest are allayed, the internal war is appeased, peace is proclaimed between God and the soul, conscience no longer registers against us the guilt of sin through a broken law; for now, the guilt being taken away, there can remain no longer any condemnation, and

the heart is at peace ; for God does not continue the inward accusation when he has pardoned the guilt. Even while the amazed penitent feels no longer any condemnation, and he knows not how to name the state he is in, nor can account for the change, yet he feels internal quiet. Peace is diffused within, harmony and order are restored, and he looks in vain for that condemnation which he lately felt and beheld with horror, and the most frightful apprehension of falling into the hands of the living God, and thence into the bitter pangs of an eternal death. The peace of which the pardoned penitent is first conscious, seems to be an absence of the sense of guilt, rather than any principle of grace communicated ; but soon the peace of God that passeth all understanding enters and keeps his heart ; and God's Spirit witnesses with his spirit, that his sins are forgiven him, and that he is passed from death to life ; of which the love of God, being immediately shed abroad in his heart, is as the broad seal of God stamped on the work he has wrought ; and thus he has got the first-fruits of the Spirit—love, joy, and peace, and rejoices in hope of the glory of God. The man becomes unutterably happy. Instead of guilt, he has pardon ; instead of an inward hell, he has heaven. He feels that God is reconciled unto him through the Son of his love. The fear of death and the fear of hell is taken away ; and he anticipates the glory that shall shortly be revealed. By the eye of faith he sees heaven, girds up the loins of his mind, starts from the right point, takes the true road, looks right to the prize, and runs for eternal life. As in grace and peace, all other blessings are included, consequently *love* ; and by it, they who believe have the most solid and convincing testimony of God's love to them by that measure of it which he communicates to their hearts. The apostle says it is shed abroad in our hearts, *ἐκκεχυται*,

it is *poured out* and diffused abroad ; filling, quickening, and invigorating all our powers and faculties. This love thus communicated, becomes the spring of all our actions ; it is the motive of our obedience ; the principle through which we love God ; we love him because he first loved us ; and we love him by a love worthy of himself, because it springs from him ; it is his own, and every flame that rises from this pure and vigorous fire must be pleasing in his sight. It consumes what is unholy, refines every passion and appetite, sublimates the whole, and assimilates all to itself. He who receives this gift knows that it is the love of God ; it differs widely from all that is earthly and sensual. The Holy Spirit comes with it ; by his energy it is diffused, and pervades every part ; and by its light we discover what it is, and know the state of grace in which we stand. Thus, they who are genuine believers are furnished to every good word and work, have produced in them the mind that was in Christ, are enabled to obey the pure law of their God in its true spiritual sense, by loving him with all the heart, soul, mind, and strength, and their neighbour, any and every soul of man, as themselves. This is, or ought to be, the common experience of every true Christian ; and it is of such Christians that the real church of Christ is composed. The stones are holy, and instinct with life, that enter into the composition of that spiritual house, that living temple, which is a habitation of God by the Holy Ghost. The church is a spiritual building, or it does not exist ; believers have the grace and peace of God dwelling in them, or there are no Christians on the face of the earth.

Such was the church scattered abroad through Pontus, Galatia, Cappadocia, Asia, and Bithynia, to whom the apostle wrote these epistles ; and such were the living stones of which it was composed.

But it was not enough to have these graces in their first principles, they must increase in them ; and hence,

IV The prayer of the apostle for their increase in all spiritual excellence : “ Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord.” Most children understand what multiplication is ; all learners have this definition ready at hand : Multiplication is the act of increasing any number by addition, or production of more of the same kind. *Multiplication* has the *multiplicand*, or number to be multiplied ; the *multiplier*, or number given by which the multiplicand is to be multiplied ; and the *product*, or number produced by the other two. Will those who mind high things, condescend to men of low estate ; or will they excuse me for doing it ? Then I will produce the first question I ever wrought in this rule ; and out of the very same book, FISHER’S *Arithmetic* :

How much is 3 times 472 multiplicand.
3 multiplier.

Answer 1416 product.

Now suppose grace and peace to be multiplicands, or numbers to be multiplied ; then choose any number, say 2, or on to 12, which may be called simple multipliers, because they may be easily done in one line ; suppose then we take 144, which is 12 multiplied by itself, and make it the multiplicand, and 12 (the last and highest number in the Pythagorean or multiplication table) as the multiplier, and let this sum, 144, stand for *grace and peace*, and 12 the quantity by which you wish to have this grace and peace increased ; thus,—

$$\begin{array}{r}
 144 \\
 12 \\
 \hline
 1728
 \end{array}$$

Then this product, 1728, marks the quantum of those graces which you wish to possess, beyond that which you at present enjoy. So far, surely, you can believe the possibility of having those graces increased in your soul; and when perhaps you consider the small quantum of grace and peace which you possess, and how much more you must obtain before you are fit to see God, you will at once perceive that, great as this increase is, it is yet far less than you need.

Then consider again that this product may be made a multiplicand, and capable of being multiplied by the same multiplier, thus,

$$\begin{array}{r}
 1728 \text{ multiplicand.} \\
 12 \text{ multiplier.} \\
 \hline
 20736 \text{ product.}
 \end{array}$$

Twenty thousand seven hundred and thirty-six. This is a vast increase; and yet you can easily conceive the possibility of this increase being multiplied, and then the product would be the immense sum of two hundred and forty-eight thousand eight hundred and thirty-two! and this sum, multiplied in the same way, will produce the grand amount of two millions nine hundred and eighty-five thousand nine hundred and eighty-four! and all this in only five multiplications! This is a vast increase, and yet this, and far beyond this, can God make his grace abound towards you. And as there are no bounds to God's mercy in reference to man, and none to the wishes and capacity of the human soul, you can easily

conceive the possibility of this product being again multiplied, as the preceding seems, till the increase would soon be too great for our powers of calculation to comprehend ; “grace and peace,” says the Spirit of God, “be multiplied unto you.” Who can tell how much is comprehended in this word ! This is no trifling, nor is it merely condescending to men of low estate ; it is, on the contrary, teaching wisdom among them that are perfect, for the apostle prays that the family of God “may be filled with all his fulness.”

V That my calculations have been neither irrelative nor absurd, we shall see when we come to consider the manner in which this multiplication is to be made, or the way in which this increase is to be expected, viz., “Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord ;” *ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν* in the further or additional knowledge of God, and of Jesus our Lord. The word *ἐπιγνώσις*, compounded of *ἐπι*, upon, and *γνώσις*, knowledge or science, signifies here knowledge upon knowledge, increase of science, answering to the *cognitio* of the Latins ; i. e., accurate knowledge or acquaintance with a thing by investigation or search ; well interpreted by Schleusner, Major, perfectior, et exactior cognitio et scientia, nam *ἐπι* in compositis haud raro auget significationem ; “A greater, more perfect, and more exact understanding or knowledge ; for the preposition *ἐπι*, in compound words, very frequently increases their signification.” And he quotes Rom. xx. : “For by the law is *ἐπιγνώσις*, the *thorough knowledge* of sin ;” its various sacrifices, atonements, sprinklings, washings, &c., sufficiently show that all are sinners and sinful ; and Col. i. 9, “that ye might be filled, *τὴν ἐπιγνώσεν*, with that accurate knowledge of his will, which is in all wisdom and spiritual

understanding ;" a similar import of meaning might be traced out in almost every place where this word is used. Now such a knowledge of God and Christ is that according to which the grace and peace prayed for by the apostle are to be multiplied. But how shall we get this knowledge ; or in what may we generally say it is that it consists ?

What is God ? An infinite, eternal, almighty, and benevolent Spirit. One who has all wisdom to plan—all power to execute—and all benevolence to direct everything to the best end.

Then look accurately into his *wisdom*, and see how it can enlighten you, teach and plan everything for you. Your own ignorance need be no hinderance here ; for as he is the author of light, so he is of understanding and mind. When he teaches, there is no delay in learning, and all his children are taught of the Lord.

Look accurately also into his *omnipotence* ; nothing can resist his power. He can do everything that is necessary in you and for you. He calls you to do and to suffer, as well as to know ; and he can strengthen you for the work. He endues you with patience and might to support you in the suffering—enables you to resist and overcome evil, and ever to do that which is good in his sight.

Look into his *benevolence*. This springs from his innate eternal goodness. He will do for you what is necessary to be done, because he is good, and because he loves you. He will make you a partaker of the divine nature. He will fill you with his fulness. Now multiply his grace and peace by these three attributes, and what then will be the product ? not merely millions, or millions of millions of degrees of grace and peace, but a whole eternity of these blessings. But these are to be multiplied to us through the accurate knowledge also

of Jesus Christ our Lord. And who is Jesus our Lord? He who is called the Almighty's fellow : he in whom dwelt all the fulness of the Godhead bodily ; who, as he made all things, so he upholds and sustains all things. Look accurately into his *incarnation*, his *passion*, and his *death*. Look at his glorious resurrection and ascension, and at the mission of the Holy Spirit. Know, that it is by him that we draw nigh unto God, and that the kingdom of heaven is open to all believers. As JESUS the Saviour, we have redemption in his blood, for by his blood we are justified ; through the infinite merit of that blood which he poured out unto death, all our sins are freely forgiven. That same blood cleanses from all unrighteousness ; through Jesus we are justified, sanctified, and saved. And he is our *Lord* ; the governor of the world and of the church, and of every individual. What he governs, he maintains and defends. See him also as your *Mediator* at the throne of God ; he ever lives to make intercession for us. Now multiply grace and peace by the knowledge you have of the ineffable perfection of his nature, and the infinite merit of his passion and death ; and see what an indescribable product there will be of those blessings which will require eternity to exhibit, and endless duration to explain !

The more accurately we inquire into the divine nature and into its more ostensible attributes—into Jesus, and his atoning and redeeming acts, the more we shall see of the possibility of being saved to the uttermost, to all intents and purposes, to all the ends of justice, mercy, endless benevolence, and providence ; and that we are not straitened in him. If at all limited in our desires and expectations, it is in consequence of our inaccurate knowledge of God and our Lord Jesus Christ, or through the influence of some bad creed, that renders God's ear

heavy that it cannot hear, and shortens his arm that it cannot save! Study God's word that you may know more of him and the Son of his love. The more you know of him, the more confidence you will have in him; the more of this general confidence, the more of that particular faith, necessary for your salvation; and the more faith and accurate knowledge you have, the more you will receive out of his fulness, and have grace upon grace. Then will you feel as you never before have done, the force of the apostle's prayer, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord!"

Considering the astonishing subject now before us, well may we join with the church, and exultingly say,

"Glory be to God on high! and in earth, peace, goodwill towards men!—We praise thee! we bless thee! We worship thee! We glorify thee! We give thanks to thee, for thy great glory, O Lord God! heavenly King! God the Father Almighty!"

And we should humble ourselves because we have lived so long below our privileges, and thus with penitent feelings, humble ourselves, and go on with the anthem:

"O Lord the only-begotten Son, Jesus Christ! O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world,

Have mercy upon us!

Thou that takest away the sin of the world,

Have mercy upon us!

Thou that takest away the sins of the world,

Receive our prayers!

Thou that sittest at the right hand of God the Father,

Have mercy upon us!

For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."

And when we have thus expressed our adoration to the holy blessed God, let us with devout hearts, fervently join in and meekly receive the benediction of the minister of God :

“The *peace* of God which passeth all *understanding*, keep your hearts and minds in the KNOWLEDGE and love of God, and of his Son Jesus Christ our Lord !

“And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.”

SERMON XLI.

SAINT PAUL'S METAPHYSICS;

OR THE INVISIBLE THINGS OF GOD MADE KNOWN BY
THE VISIBLE WORKS OF CREATION.

ROMANS i. 20.

*Τα γὰρ ἀοράτα αὐτοῦ ἀπο κτίσεως κόσμου, τοῖς ποιήμασι
νοούμενα καθοράται, ἥτε αἰδὼς αὐτοῦ δυνάμις καὶ Θεϊότης.*

“ For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”

THIS text is variously translated, both in the ancient and modern Versions. I shall lay the most popular before the reader.

THE VULGATE thus: *Invisibilia enim ipsius, a creatura mundi, per ea quæ facta sunt, intellecta, conspiciuntur : sempiterna quoque ejus virtus et divinitas.* Which Calmet translates thus: “ For the invisible perfections of God, his eternal power and divinity, are become visible since the creation of the world, by that knowledge which his creatures give us of them.”

THE SYRIAC. “ For the hidden things of God, from the foundation of the world, are, from his creatures, thoroughly understood, as well his power, as his eternal divinity.”

The ARABIC. "Although his attributes, by whom the world was builded, which are not seen, are detected in the creatures, and are clearly discerned ; to wit, his eternal power, and his divinity."

The ETHIOPIC. "And God, although invisible from the creation of the world, nevertheless has been manifested, and we know him by his works ; and he has demonstrated himself, even his divinity."

My old MS. Bible. *f*orsothē inuysible thingis of him of the creature of the worlde ; bi thoo thingis that ben maad : understanden ben biholden and the euerlastinge birtu of him and the Godhed."

COVERDALE thus, borrowing the last clause of the preceding verse, as if belonging to this : *F*or God hath shewed it unto them, that the inuysible thinges of God (that is, his euerlastinge power and Godheade) might be sene, whyle they are considered by the workes from the creation of the worlde.

Le Maistre de Sacy translates thus : "For the invisible perfections of God, to wit, his eternal power and divinity, are clearly seen since the creation of the world, when they are considered in his works."

This is nearly the same with that of Mr. Wakefield : "For his invisible properties, even his eternal power and Godhead, when considered in his works, are clearly manifested, ever since the creation of the world."

Mr. Wesley thus :—"For those things of him that are invisible, both his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made."

Dr. Mace translates the passage thus : "For ever since the creation of the world, his eternal power and divinity, things in themselves invisible, are clearly seen, being perceived by the things that are made." This version is very perspicuous, though a little paraphrastic.

The intelligent reader needs not to be informed, that

the subject before him is not only vast, but also of vast importance. On it, superficial reasoners, and what are called *free-thinkers*, will be uselessly employed. He who reads will need to bring all the powers of his mind collectively to the consideration ; and he who attempts to discuss it, must bring intensity of thought, and as much heavenly assistance as God will condescend to impart, which should be sought with all the ardour of prayer and faith. Let not the humble writer appear arrogant if he use and apply to himself the invocation of our great poet ; for while he is availing himself of all the helps he can derive from man, he ought especially to apply to God :—

“ And chiefly Thou, O Spirit, that dost prefer,
Before all temples, the upright heart and pure,
Instruct me !

What in me is dark
Illumine ; what is low, raise and support ;
That to the height of this great argument,
I may assert Eternal Providence,
And justify the ways of God to man.”

—MILTON, *Par. Lost*, Book I., line 17—26.

PROP. I. In order to this, I shall endeavour to state the doctrine contained in the text. “The invisible things of him from the creation,” &c.

1. The apostle, designing to show the Romans that they had no excuse for their idolatry and profligacy, states that, ever since the creation, when the grand book of nature was opened to the inspection of all human beings, whosoever desired to read the proofs of the existence of the Creator, found them written in the largest and most legible characters on everything their eyes could behold. All agree, that workmen and artists are known by their works ; a painter by his pictures, and a sculptor by his statues. If a person entering a well-governed city, admires the order and regularity which

are everywhere apparent, and the wisdom of those by whom its civil policy is administered ; what man is there, who, casting a look over the things that appear in the world, does not at once perceive the beautiful order and harmony which everywhere prevail ? and must he not, consequently, be led to lift his eye to Him who is the Creator, Preserver, and Ruler of the whole ? The creatures have their language. The invisible perfections of the Creator are manifest in them, as the cause is from which a well-known effect proceeds. Their language is not a language unknown ; it proclaims him from whom they have derived their being, and their various perfections. The heavens declare the glory of God, the firmament shows forth his handy-work—their sound has gone out through the earth, and their words to the ends of the heavens. “ I have,” said Augustine, “ asked the beings which surround me, Are you my God ? They answered, No. I asked, If you are not my God, tell me who he is, and where I am to find him ? They replied, Your God is he who hath made us.” This is, in fact, the voice of the whole creation, whether animate or inanimate. His invisible perfections are manifested by his visible works, and may be apprehended by what he has made ; their immensity, showing his omnipotence ; their great variety and contrivance, his omniscience ; and their adaptation to the most beneficent purposes, his infinite goodness and philanthropy.

2. His *eternal power*, is that almighty énérgy that ever was, and ever will be ; so that ever since there was a creation to be surveyed, there were intelligent beings to make that survey : and his *Godhead*—the infinite perfections of his nature, manifested in the government and support of the universe. His works prove his being ; the government and support of them prove it equally. Creation and providence form a two-fold demonstration of

the existence of God : 1. In the perfections of that nature ; 2. In the exercise of those perfections.

3. But how is it, that the well-cultivated and intelligent Romans did not see these things ? Or if they did see them, how was it that they derived no benefit from that which was so widely spread out for the information and instruction of all the inhabitants of the earth ? St. Paul gives the answer : because of their not liking to retain God in their knowledge, they were given up to a reprobate mind, and became filled with all unrighteousness ; ver. 28, 29, &c.

4. Let us look a little into their moral state ; it was vicious beyond all precedent, notwithstanding their advantages.

(1) Almost every trace of original righteousness had been obliterated.

(2) The proofs of God's eternal power and providence, so manifest in the creation and preservation of the universe, were wholly disregarded.

(3) A vain philosophy without any right principle or end, was substituted for those divine truths which had been originally discovered to man by means of his creatures.

(4) In consequence, their hearts were contaminated with every vice that could blind the understanding, pervert the judgment, corrupt the will, and debase the affections and passions.

(5) And all this was proved in the most unequivocal manner, by a profligacy of conduct which had debased them far below the beasts that perish : and the apostle here gives a list of their crimes, every article of which can be proved from their own writers and history ; crimes which, even bad as the world is now, would shock common decency to describe.

(6) From what has been adduced, we see what the whole world was ; and what it would have continued to

be, notwithstanding the evident proofs of the Creator's eternal power and Godhead, furnished by every part of created nature, had not God sent a divine revelation of his will, and established a public ministry to proclaim and enforce it. Were man left to this power and influence of his own fallen nature, he would be, in all places of his dispersion over the earth, what the apostle describes in verses 28, 29, 30, and 31, of this chapter. Well may the Christian reader magnify God who has called him from so deep a darkness to the marvellous light of the glorious gospel of his Son ; and feel himself bound to walk as a child of the light, in whom there shall be no cause of stumbling.

PROP. II. Having taken this general view of the text and context, let us consider those proofs of the Being and Providence of God which lie level to the capacities of all men ; and are so circumstanced, and self-evident, that they preclude the possibility of a doubt on the subject, and therefore leave the ungodly and profane without excuse.

1. As there can be no religion without a God, so there can be no morality without religion. If, therefore, the work of creation do not afford sufficient evidence of the being of a Creator and Preserver ; or if the evidence of this be not simple in itself, and level to the eyes and understanding of all men ; we need not wonder, when the fallen state of man is considered, at the prevalence of false notions and corrupt manners in the world : and consequently, we are obliged to acknowledge that there is some excuse for the errors and profligacy of men.

2. If on the other hand, we find that such evidence of creative and superintending energy is liberally afforded ; if we do find that these invisible things, the power and Godhead of a Supreme Being, are sufficiently manifest in

the invisible creation, and that every place and all natural operations give proof of such power and Godhead ; then, as the apostle argues, men are without excuse for their idolatry against the being of God, and profligacy against his nature, and the order of his government. These, then, are the subjects which are to be considered in the examination of the text, and the affirmative of the apostle's conclusion is that which is to be established or demonstrated.

3. But in order to this, we must inquire, by what means do we acquire that knowledge of which the apostle speaks—the knowledge of things themselves, and the knowledge of the cause or origin of such things ? Knowledge is defined “ to consist in the view which the mind has of its own ideas,” that is, in the perception of the agreement or disagreement of any of our ideas : and hence, 1. We can have knowledge no farther than we have ideas ; and, 2. We have no knowledge farther than we can have perception of their agreement or disagreement.

4. All knowledge is either intuitive, demonstrative, or sensitive ; and these are termed the different sorts of knowledge : and are, as their names imply, derived from intuition, demonstration, or sensation. To these, with the leave of the metaphysicians, I would add another, inspiration.

5. As I shall often have occasion to use the terms, IDEA and REASON, that the sense in which I use them may be understood, I judge it best to define these at once, that I may not be chargeable with either the misapprehensions or ignorance of others.

1. IDEA. *Ideæ*, the original species of things, what is first seen or perceived by the mind ; or whatever is the object of the understanding when a man thinks ; or, whatever it is which the mind can be employed about,

when a man is thinking. When a man first perceives,⁴ then he may be said to have IDEAS ; for having ideas, and perceiving, are the same thing.

2. REASON is that faculty or power of the mind, whereby we infer one thing, from two or more propositions premised. Thus, when I am convinced that man cannot be the cause of himself originally, and yet he is the effect of some cause, I must necessarily infer and conclude man's existence is something external and different from himself : it must be from him who is the cause of all things, that is God. Reason is that whereby we distinguish right from wrong, good from evil, truth from falsehood ; or it is the power by which we deduce consequences justly, from premises, as in the foregoing case, and one proposition from another ; or proceed from premises to consequences ; and it is also often put for the faculty by which this is done. Reason itself, the faculty above described, is ever true and just ; but the reason of every particular man, or what he calls reason, may be weak and wavering, perpetually swayed and turned by his interests, his passions, and his vices : because every man's reasoning and knowledge is only about the ideas existing in his own mind ; and reasoning about other things, is only as they correspond with our particular ideas, as Swift justly argues. Vice and virtue are not arbitrary things ; for there is natural and eternal reason for goodness and virtue, against vice and wickedness. Reason is sometimes taken for true and clear principles, sometimes for clear and fair deductions. But I mean by it, as above mentioned, that faculty or power of the mind whereby we distinguish generally right from wrong, and truth from falsehood ; and by which we are able to deduce one proposition from another, and proceed from premises to consequences. This faculty is given to every man by God himself : but it requires education or in-

struction, properly to show its use. In many cases intuition supplies the place of education. It is possessed even in a certain degree by the brute creation; but, in them, we call it instinct. MAN is called a rational creature, because he possesses the above defined power: and had not this been the case, he would be as incapable of performing the regular functions of civil life, as a muscle or an oyster. The human being who is destitute of this faculty, is called an *idiot*. He has animal powers, but not the rational faculty. He cannot receive principles so as to derive consequences from them. He has neither intuitive nor demonstrative knowledge; and is incapable of both. I do not speak of reason, as implying the mere rational faculty, but that faculty in action, distinguishing truth and falsehood: finding out all proper ends, and the right means of attaining them; all proper objects of knowledge, the use of them, and the mode of application. It is the thing Reason in itself, not that measure or degree of it, that this or the other person may possess, or honestly or disingenuously employ. It is that which the faculty called understanding receives, and in which it resides and works. Under God, intuition may be considered as its basis, and intuition possesses the grand principle from which knowledge is derived; and God is the immediate author of what I call intuition.

6. Before I proceed to the definitions of the subjects already mentioned, it will be necessary to say something upon the operations of the soul, in the acquisition of knowledge. Most logicians agree in the following positions;—

When the mind turns its view inwardly, upon itself, *thinking* is the first idea that occurs, in which it observes a great variety of modifications, and there frames to itself distinct ideas. Thus, the perception annexed to

any impression on the body, made by an external object, is called *sensation* : when the idea recurs, without the presence of an object, it is called *remembrance* : when sought after by the mind, and brought again in view, it is called *recollection* : when held, then, long under attentive consideration, it is called *contemplation*. When ideas float in the mind, without regard or reflection, it is called *reverie*. When the ideas are noticed, and as it were, registered in the memory, it is called *attention* : and when the mind fixes its view on any one idea, and considers it on all sides, it is called *intention* or *study*.

7. The different degrees of the clearness of our knowledge seem, says Mr. Locke, to lie in the different way of perception the mind has of the agreement or disagreement of any of its ideas.

I. INTUITION. In Latin, *intuitus*, from *in*, into, and *tuor*, to see, knowledge not obtained by deduction of reason, but instantaneously accompanying the ideas which are its object. If we reflect, says Mr. Locke, on our own ways of thinking, we shall find, that sometimes the mind perceives the agreement, or disagreement of two ideas immediately by themselves, without the intervention of any other. This we may call *intuitive knowledge*. For in this, the mind is at no pains of proving or examining, but perceives the truth as the eye does light, only by being directed towards it : thus the mind perceives that white is not black ; that a circle is not a triangle ; that three are more than two, and equal to one and two.

1. Such kind of truths the mind perceives at the first sight of the ideas together, by bare intuition, without the intervention of any other idea. And this kind of knowledge is the clearest and most certain of which human frailty is capable. This part of knowledge is irresistible ; and like bright sunshine forces itself immedi-

ately to be perceived, as soon as ever the mind turns its view that way, and leaves no room for doubt, hesitation, or examination ; for the mind is immediately filled with its light. All the objects of intuition are self-evident truths.

2. On this intuition depend all the certainty and evidence of our knowledge ; which certainty, every one finds to be so great, that he cannot imagine, and therefore cannot require a greater. For a man cannot perceive himself capable of a greater certainty than to know, that any idea in his mind is such as he perceives it to be ; and that two ideas, wherein he perceives a difference, are different, and not precisely the same. He that demands a greater certainty than this, demands he knows not what, and shows only that he has a mind to be a sceptic, without being able to be such.

II. DEMONSTRATION. Latin, *demonstratio*, from *de*, by, and *monstro*, to show ; to prove evidently, or unanswerably. Certainty depends so wholly upon intuition, that in this degree of knowledge, called *demonstration*, this first degree intuition is necessary, in all the connexions of intermediate ideas, without which, we cannot attain knowledge and certainty : for demonstration implies, that degree of knowledge in which the mind perceives the agreement or disagreement of any ideas, but not immediately. Demonstration is the highest degree of proof of which reason is capable of attaining ; and thus brought about, by a train of arguments, drawn from such plain axioms, or self-evident truths, as cannot be denied by any reasonable mind. It not only proves the point to the highest degree of certainty, but in such a manner as to reduce the contrary position to evident absurdity.

1. Though wherever the mind perceives the agreement or disagreement of any of its ideas, there be certain knowledge ; yet it does not always happen, that the mind sees that agreement or disagreement which there

is between them, even where it is discoverable : and in that case, remains in ignorance, and at most, gets no farther than probable conjecture. The reason why the mind gets no farther than probable conjecture, and cannot always perceive immediately the agreement or disagreement of two ideas is, because those ideas concerning whose agreement or disagreement inquiry is made, cannot, by the mind, be so put together as to show it. In this case, then, when the mind cannot so bring its ideas together, as by their immediate comparison, or application one to another, to perceive their agreement or disagreement, it is obliged by the intervention of other ideas, one or more, as it happens, to discover the agreement or disagreement which it seeks, and this is that which we call *reasoning*.

2. In every step reason makes in demonstrative knowledge, there is an intuitive knowledge of that agreement or disagreement, it seeks with the next intermediate idea, which it uses as a proof : for if it were not so, that yet would need a proof, since without the perception of such agreement or disagreement, there is no knowledge produced. If it be perceived by itself, it is intuitive knowledge :—if it cannot be perceived by itself, there is need of some intervening idea, as a common measure, to show their agreement or disagreement : by which it is plain that every step in reasoning, that produces knowledge has intuitive certainty.

3. These two, *intuition* and *demonstration*, are the degrees of our knowledge : whatever comes short of one of these, with whatsoever assurance it may be embraced is but faith or opinion, but not knowledge, at least in all general truths.

III. SENSATION. Latin, *sensatio*, and thus from *sensus*. *Sentio*, “to perceive,” particularly by impression on the senses ; feeling. This is a perception of the mind

employed about the particular existence of finite beings without us; which, going beyond bare probability, and yet not reaching perfectly to any of the foregoing degrees of certainty, passes under the name of knowledge. There can be nothing more certain than that the idea we receive from an external object is in our minds: this is intuitive knowledge. But whether there be any more than barely that idea in our minds, whether we can thence certainly infer the existence of anything without us, which corresponds to that idea, is that, whereof some men think there may be a question made; because men may have such ideas in their minds, when no such thing exists; when no such object affects their senses. But yet here, I think, we are provided with an evidence, that puts us past doubting: for, I ask any one, whether he be not invincibly conscious to himself of a different perception, when he looks on the sun by day, and thinks on him by night; when he actually tastes wormwood, or smells a rose, and when he only thinks on the savour of the one, and the odour of the other? We as plainly find the difference there is between an idea revived in our minds by our own memory, and actually coming into our minds by our senses, as we do by any two distinct ideas. If any one say, "A dream may do the same thing; and all these ideas may be produced in us without any external objects:" he may please to dream that I make him this answer,

1. That it is no great matter whether I remove this scruple or not: where all is but dream, reasoning and arguments are of no use; truth and knowledge nothing.

2. That I believe he will allow a very manifest difference between dreaming of being in the fire, and being actually in it. But if he be resolved to be so sceptical as to maintain that what I call being actually in the fire

is nothing but a dream, and we cannot thereby certainly know that any such thing as fire actually exists without us ; I answer, that we certainly find that pleasure or pain follows upon the application of certain objects to us, whose existence we perceive, or dream that we perceive, by our senses, this certainly is as great as our happiness or misery, beyond which we have no concernment to know or to be ; so that I think we may add to the two former sorts of knowledge this also of the existence of particular external objects, by that perception, or consciousness we have of the actual entrance of ideas from them, and allow these three degrees of knowledge, viz., INTUITIVE, DEMONSTRATIVE, and SENSITIVE ; in each of which there are different degrees and ways of evidence and certainty. So far Mr. Locke, on the Degrees of Knowledge, b. iv., c. 2.

IV But I think we may fairly plead for a fourth sort of knowledge, or mode of receiving knowledge, viz., the INSPIRATION of the Almighty ; a powerful impression made on the mind of man by the Spirit of God, by which he is made to perceive certain things of which he had no previous knowledge, and which either exist in some place distant from him, to which he has no access, or to take place in a certain time which is future, and of which he can have no knowledge. I mean certain knowledge ; for conjecture, or guessing, or opinion, can have no place here.

1. The revelation by inspiration, referred to here, must have all the force and persuasion of intuition. The subject revealed is seen intuitively, and the mind has no more doubt concerning the truth of what is revealed than it has that two and two make four ; that two taken from it will leave two,—no more, no less ; that black and white are not alike, for black is not white, and white is not black, as there is the fullest intuitive perception that this is so ;

and that the contrary is wholly impossible. Thus the man feels by a divine influence upon his mind that the things are so, or will be so, according to the supernatural impression made upon it; and in this persuasion is included, that God is its author, and that what is thus known is pure truth, and is in no wise associated with deception or falsity. All these points are fully perceived in the inspired mind, and it waits with the utmost confidence for the fulfilment; while the exact fulfilment verifies the divine afflatus, and the prophetic dictum. Knowledge of future events has always been given in this way; and the exact fulfilment of the sayings of the prophets has ever been the plenary proof that the all-wise and infinitely true God has thus communicated knowledge to man.

2. In the soul itself there is a sense that can perceive this; and probably it is perceived by the same faculty which is the subject of intuition. The existence of prophecy is the proof of divine inspiration; the fulfilment of prophetic predictions is the proof that God has spoken to man; that is, that the invisible Being has made himself known by the incomprehensible inspiration of his own Spirit, foretelling future events, referring to nearer or more remote portions of futurity.

3. These are the different degrees and kinds of knowledge, and the ways in which they are acquired, or exercised, of which metaphysicians and divines speak. Some appear to be innate, and others are acquired by great mental exercise and cultivation. That which is most common, most useful, and which is the base of all others, and the coadjutor in all mental disquisitions, the last excepted, is intuition.

Lord Kaimes contends for another sense in the mind, which he terms the sense of deity, which he supposes, and with great probability, to be common to all human

beings. It is possessed by all nations, even the most uncultivated, and the most savage ; nor does it appear to be produced by reasoning, or induction from cause and effect. The Greenlander, mentioned by Crantz, seems to have had his knowledge of the existence, wisdom, and power of one Supreme Being, by a very simple but conclusive mode of arguing from effect to cause. One of the Danish missionaries, speaking to a native, expatiated on the great advantages which he and his countrymen had received since the knowledge of the true God was preached among them ; the Greenlander answered thus: "It is true we were poor ignorant heathens, and knew little of a God before you came, but you must not imagine that no Greenlander thinks about these things. A kajak (boat), with all its tackle and implements cannot exist but by the labour of man ; and one who does not understand it would spoil it. But the meanest bird requires more skill than the best kajak ; and no man can make a bird. There is still more skill required to make a man ; by whom then was he made ? He proceeded from his parents, and they from their parents ; but some must have been the first parents ; whence did they proceed ? Common report says, that they grew out of the earth ; if so, why do not men still grow out of the earth ? and from whence came the earth itself, the sun, the moon, and the stars ? Certainly there must be some Being who made all these things ; a Being more wise than the wisest man." Thus reasoned the Greenlander.

4. But I believe, with Lord Kaimes, that it is scarcely ever found that savages reason from effects to their causes ; it is exceedingly difficult to bring them thus to reason ; and although the Greenlander in question might have had, as all mankind appear to have, a *sense* of the existence of a Supreme Being, yet I doubt whether he, or

any of his countrymen, reasoned thus till they had received Christianity. I have known heathens without any correct knowledge of God as the Creator. All with them was eternal ; “ things are now as they have ever been, and ever will remain the same ;” Dherma Rama, and Munhi Rathana, two Buddhist high-priests from the Island of Ceylon, at first reasoned thus ; yet they were very intelligent men, and well learned. But when I came to press them on the point, “ if the world was eternal, if everything that exists has ever existed, then nothing has been created ; and if no Creator, consequently no God—no supreme, infinite, intellectual Being ;” this consequence they were very unwilling to allow. They said, “ They ever had a notion of such a Being, and after they were fully instructed in Christianity they became much ashamed of their former ignorance.” The truth seems to be, they had a sort of sense, or confused notion of a Supreme Being ; but they could not reason upon it. He was a Being that existed, but they had no notion of his exercise of power. Their creed gave him nothing to do, either in the way of creation or providence. They had the sense of Deity, but no notion of his exercise of unlimited power, infinite wisdom, and unbounded goodness. They had a sense of the existence of an eternal power and Godhead, these “ invisible things ;” but as they denied all creation, they could not, while their creed remained, reason from effects to their causes ; hence, they had no distinct notion of the work or government of that Being, whose existence, from that internal sense, they were obliged to acknowledge.

5. Lord Kaimes contends, and I am fully of the same mind, that this feeling is universal, and that no nation has ever been discovered that was completely atheistical. The conclusions drawn from the state of the Hottentots, and others, relative to their having no God, no mode of

worship, are either false, or too hastily formed. Try any heathens, and point your questions so as they may bear on what, after Lord Kaimes, I call, the sense of Deity, and it will be found to be universal. It will appear also, that neither a fear of unseen evil, nor reasoning from effects to their causes, ever led to this general knowledge of a supreme power ; “and what other cause,” says his lordship, “can be laid hold of? One still remains, and imagination itself cannot figure another. To make this knowledge universal, the image of the Deity must be stamped on the mind of every human being ; the ignorant, equally with the knowing ; nothing less is sufficient ; and the original conception we have of a Deity must proceed from an internal sense, which may be termed THE SENSE OF DEITY.”

By the image of the Deity being stamped on the mind of all human beings, is not meant the moral image, that is righteousness and true holiness ; but the idea, sense, or mental conception of the existence of such a Being ; and we have divine authority to assert that this comes from God. The following Scripture is full to the point : “There was a man sent from God, for a witness,—to bear witness of the Light, that all men through him might believe. That was the true Light that lighteth every man that cometh into the world ;” John i. 6, 9. By this internal, universal influence, every man is brought into a salvable state ; and all are brought into this state that they may be saved. Hence, “Jesus Christ, by the grace of God, has tasted death for every man.” It is from this true Light, this sense of Deity, this intuitive knowledge of God, this pure unsullied reason, which himself has implanted in every human soul, that man is capable of discerning truth, and of reasoning concerning truth, or right principles. It is the basis of all knowledge ; without it none can arrive at demonstrative

evidence relative to the being or perfections of God. From it, the argument *à priori* is deduced ; and by it, the argument *à posteriori* is seen to have its consecutive force. In short, without it man would differ little from the brute, but in the use of speech ; and without it, all arguments concerning God and his perfections would be nugatory, and might as well be addressed to infants as to men. Without it, greatness and goodness had never been in the world ; and without it, that eminent heathen had never astonished Rome by his philosophy and eloquence, for he was proof in point of his own important assertion : *Nemo vir magnus sine aliquo afflatu divino unquam fuit* ; “Never was there a great man without divine inspiration.” CICERO, 2. De Nat. Deor. c. ult. Little do great men consider to whom they are indebted for their eminence. Like Herod, they may speak like a God ; but if they give not to the Supreme Deity his glory, they shall die like men, and be eaten by worms !

PROP. III. How the preceding reasonings and facts may apply to the doctrine of the apostle, I shall now more particularly consider. The text says, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead,” or, as it is more intelligibly translated by Mr. Wesley, “For those things of him that are invisible, both his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made.” That is, we may be able to find out the being and perfections of a God by arguing from effect to cause ; from the work to the workman ; from the visible works of creation to the invisible Creator. There are works ; therefore, there was a creation. There is a creation ; therefore, there is a Creator. What kind of a Creator will soon appear.

We have already seen that there is a sense in the human mind called INTUITION, by which we perceive the truth of many propositions, such as the following :

1. That everything that begins to exist must have a cause.

2. That every effect adapted to some end or purpose, must have a designing cause. And,

3. That every effect adapted to a good end or purpose, must proceed from a designing and benevolent cause.

That there are things existing,—that these things show design in their existence,—and that such things tend to beneficent ends, are propositions which I suppose to be granted, or that they are evidently indisputable. Hence I argue,

1. That nothing which begins to exist can exist without a cause, is self-evident. It is a proposition, the truth of which is intuitively perceived ; and from it we can, with the utmost evidence and satisfaction, conclude, that some one Being must have existed before all that now exists, did exist ; and if before all things that now exist or were ever known to exist, consequently from all eternity. This is as self-evident (to speak after the manner of mathematicians) as, that “the three angles of a triangle are equal to two right angles ;” or, that two added to two to make four, neither more nor less ; or, that two taken from four leave two behind, neither more nor less ; nor can these things be possibly different from what is here stated ; nor can that which has a beginning of existence exist without a cause.

From the relation that subsists between cause and effect, and from what has been stated above, it may be demonstrated :

That there exists a good and intelligent Being, who is the cause of all the wise and beneficent effects that are produced in the government of the world. That there

are such effects is the fundamental proposition, which is taken for granted. It is an intuitive truth, and is amply verified by experience. Now, in order to discover the cause of these effects, we must begin with the intuitive proposition, viz. :

2. That every effect adapted to a good end or purpose, proceeds from a designing and benevolent cause.

Let us look here at what is called providence, including providence; that which foresees and provides for the wants of all creatures; creatures yet unproduced in the different families, and species of the different genera formed at the creation. I cannot enter here into particulars; I am not writing a natural history, and can only introduce some principles that will assist the reader in his own examinations.

Let us look at the different parts of animal beings, the adaptation of these parts to the benevolent purposes of the Creator. Examine the structure of the organs of the different senses; those by which we see, hear, smell, taste, and feel; the places occupied by these organs, or their situation in different animals; their use for the preservation, safety, comfort, and delight of their possessors; the means by which they choose and distinguish that aliment most suitable to them; that, by which they can be best nourished, and thus obtain the greatest quantum of strength, and volume of growth, which is suited to their ends and uses. To these may be added, the powers employed in the nutrition of plants and animals; the adaptation of the parts of animal and vegetable substances for the nourishment of living animals; the preparation of those agents by which vegetables are produced; the correct proportion of alimentary substances to the bodies to be nourished; the increasable vegetative power of the soil, to produce more and more, as the increasing demand may render necessary, &c.;

and who can help seeing when all these are brought before the mind (and ten thousand other considerations might be added), that all the things that are made manifest a Creator, working according to design, and for the most beneficent ends.

PROP. IV After this examination, the next step is to inquire, what is the cause of all these wonders ?

1. Is it MAN ? *Ans.* : Man, it is true, is possessed of some share of wisdom and benevolence ; but the effects above stated are most evidently far above his power, and not less above his wisdom. Independently of their creation, the different agents, without which he can do nothing, must be presumed as existing ; and must be considered as requiring an Almighty power, as well to guide and employ them as to produce them ; for there is not less energy required to maintain and command them than there was required to give them a being. Now, all this is ineffably above all the skill, wisdom, energy, and power of man. Man himself is but a creature ; he requires continual support ; he lives, moves, and has his being in and from God ; and without God he can do nothing.

2. Was it those beings called ANGELS, whether distinguished as cherubim, seraphim, dominions, principalities, thrones, powers, &c. To these (alleged as the cause of those wonders of creation and providence) we may say without hesitation, they are not. They are only creatures, and we are not informed that they possess unerring wisdom or supreme power. They have created nothing, they preserve and govern nothing. They are spirits, and, as his ministers, a flame of fire. They are all sent forth as servants, to minister to them that are heirs of salvation. Nothing of creation or providence is ever attributed to them ; and as dependent

beings, they must be ranked among the creatures of his power, that can neither act nor live but by him. Therefore, none of these effects can be produced by any kind of angelic agency.

3. But let us confine ourselves to what we see produced on the surface of this lower world, and inquire, can the earth produce these proofs of wisdom and energy? No; for its vegetative power it derives principally from other agents, light, heat, air, moisture, and from a great variety of chemical changes which take place in the atmosphere, as well as in substances in and under the surface of the earth. The earth, therefore, is neither an adequate cause nor any cause of its own fertility or productions.

4. But let us ascend to the heavenly bodies, the sun, moon, planets, and their satellites; to the stars which are innumerable, scattered over the north and south vortex of heaven; and to those starry collections called constellations, to which astrology has attributed so much power and influence; and ask, have they either produced sublunary beings, or are they the authors of summer, winter, autumn, spring, heat, cold, snow, rain, dew, or any of those meteors that argue different states of the atmosphere? Do they produce, direct, and govern the electric fluid? Do they bend the forked lightnings, and launch the terrific thunder-bolt? So far from that, there is not even one of them sentient; they know nothing of their own existence, and are blind, passive, unconscious agents, in his hands, who is unlimited wisdom and power.

If then these, and all that can be imagined of this kind, must be excluded from being the authors of the animal and vegetable life, which is endlessly varied in this lower world, we are unavoidably led to an invisible Being, possessed of boundless power, intelligence, and

goodness ; and this invisible Being is, what is termed, GOD † See Kaimes' "Principles of Reason."

Thus then we have seen that a serious consideration of the work of creation has, ever since its commencement, been sufficient to point out the skill, power, and benevolence, of the invisible Creator ; that all who thus considered it must have been convinced of the being of a God ; and that those who did not know him as God, and those who did not glorify him as God, were without excuse ; which is the apostle's conclusion, of the correctness of which we have had the most satisfactory evidence.

PROP. V There is, however, a point of considerable importance in the reasoning of the apostle, which requires a more distinct consideration. He calls those things of God, which he terms invisible, *αορατα*, his eternal power and Godhead, *αἰδιος αὐτου δυναμις και θειοτης*. Is it likely that the Romans, or any other heathens, could acquire the proper notion of God's eternity, by considering the works of creation ? Now, in order to answer this question satisfactorily, it will be necessary to define the term, and inquire how the mind comes to acquire the idea of a duration that seems in every view of the subject to be incomprehensible.

1. Duration, therefore, is the first thing to be considered ; because, from it, we have the first idea of eternity. The most direct and simple definition of this term in our language is that which almost every common dictionary supplies, "Duration, without beginning and without end." The word of the apostle, *αἰδιος*, from *αιε*, ever, is nearly of the same import, and signifies perpetual duration.

2. Eternal and infinite are often used to express the same idea. Infinite is that which has no end. Eternal

is that which subsists always ; and is the same as endless duration.

Finite, and infinite, must be considered as the modes of quantity ; and both are attributed to things that have parts, and are capable of increase or diminution by the addition or subtraction of any, the least, part. When we apply this idea to the Supreme Being, we do it primarily in respect to his duration and ubiquity or omnipresence ; more figuratively, when we apply it to his wisdom, power, goodness, and his other attributes, which are inexhaustible, and incomprehensible. For when we call them infinite, we have no other idea of this infinity, but that which carries with it some reflection on the number or the extent of the acts or objects of God's power and wisdom, which can never be supposed so great or so many, that these attributes will not always surmount and exceed, though we multiply them in our thoughts with the infinity of endless number.

3. Every one who has any idea of any stated lengths of space, as foot, yard, &c., finds that he can repeat that idea, and join it to another, to a third, and so on, without ever coming to an end of its additions. From this power of enlarging his idea of space, he takes the idea of infinite space or immensity. By the same power of repeating the idea of any length of duration we have in our minds, with all the endless addition of numbers, we come to the idea of eternity.

4. DURATION is the idea we get from the fleeting and perpetually perishing parts of succession. The simple modes of it are, any different lengths of it whereof we have distinct ideas, as hours, days, years, centuries, time, &c. Duration, as marked by certain periods or measures, is that which we most properly term TIME, which we measure by the daily and annual revolutions of the sun, which are constant, regular, and universally

observed by all mankind ; the mind, having got such a measure of time as the annual revolution of the sun, can easily apply it to duration, where that measure itself did not exist. The idea of duration equal to an annual revolution of the sun, is as easily applicable in our thoughts to duration where no sun nor motion is, as the idea of a foot or a yard to distance beyond the confines of the world, where there are no bodies at all. By the same means, therefore, and from the same original, that we have the idea of time, we have also some idea of eternity. For having got the ideas of certain lengths of duration, we can, in our thoughts, add these to one another, as oft as we please, without ever coming to an end.

5. But it may be said, "If our idea of infinity be got by repeating without end our ideas, why do we not attribute it to other ideas as well as to those of space and duration ; since they may be as easily and as often repeated in our own minds as the other ?" It is answered, "nobody ever thinks of infinite sweetness, infinite whiteness, though he can repeat the idea of sweet, or white, as frequently as those of yard, and day. But those ideas that have parts, and are capable of increase by the addition of any parts, afford us, by their repetition, an idea of infinity ; because, with the endless repetition, there is continued an enlargement of which there is no end."

6. But it is not so in the other ideas ; for if to the perfect idea we have of white, we add another of equal whiteness, it does not at all enlarge our idea. Those ideas that do not consist of parts cannot be augmented to what proportion men please ; or be stretched beyond what they have received by their senses ; but space, duration, and number, being capable of increase by repetition, leave in the mind an idea of endless room for

more ; and so those ideas alone lead the mind towards the thought of infinity. See Locke. Thus we see how the ideas of eternity and infinity are gendered, and how satisfactorily the mind arrives at a rational conception of both ; though at first view everything appears incomprehensible.

PROP. VI. Next we should inquire whether the Romans did acquire the proper notion of God's eternity ; or what the apostle terms, the eternal power and Godhead of one supreme all-perfect Being by these means.

1. A few testimonies from their own writers will be sufficient on this point. Cicero, one of the greatest lights of the Gentile world, speaks of eternity in its proper acceptation, and with such explanations as sufficiently proves that he had, on various occasions, a clear conception of what St. Paul means by the eternal power and Godhead. He assumes, as a principle not to be disputed, that there is no nation of people, howsoever wild or barbarous, whose minds were not imbued with the belief of the existence of the gods ; and that there is an all-powerful divine nature.

Nulla gens tam fera, nemo omnium tam est immanis cujus mentem non imbuerit deorum opinio, omnes tamen esse vim et naturam divinam arbitrantur.—Tusc., lib. i. cap. 12.

2. He asks also, what can be more plain and evident, when we behold the heavens, and contemplate the celestial luminaries) than that there is a Deity of superexcellent intelligence, that governs the whole ?

Quid enim potest esse tam apertum, tamque perspicuum, cum cœlum suspeximus, cœlestiaque contemplati sumus, quam esse aliquid numen prestantissimæ mentis, quo hæc regantur ?—De Nat. Deor. lib. ii., cap. 2.

He farther asserts: that there is an excellent and

eternal nature which should be acknowledged and admired* by mankind ; the beauty of creation, and the order of the celestial bodies, compel us to confess.

Esse præstantem aliquam æternamque naturam, et eam suspiciendam admirandamque hominum generi, pulchritudo mundi, ordoque rerum cœlestium cogit confiteri.—De Div., lib. ii., cap. 72.

3. He resumes the same subject, and asserts that no man who contemplates the heavens can be so thoroughly devoid of sense, as not to acknowledge the gods : and that the harmony and order of things could not be established and maintained by any other influence, &c.

Quis est tam vecor, qui aut, cum suspexerit in cœlum, deos esse non sentiat, et ea, quæ tanta mente fiunt, ut vix quisquam arte ulla ordinam rerum ac necessitudinem per sequi possit, casu fieri putet : aut, cum deos esse intellexerit, non intelligat, eorum numine hoc tantum imperium esse natum, et auctum, et retentum?—De Harusp. Resp. orat. 30.

And he seems to consider, with Epicurus, that the chief pre-eminence of the divine nature consists in its goodness and eternity.

Quid est igitur, cur ita semper Deum appellet Epicurus, beatum et æternum ; dempta enim æternitate, nihilo beatior Jupiter quam Epicurus.—De Finib. Bon. et Mal., lib. ii., cap. 27.

Eternity is attributed to the gods, in several places, by Ovid ; Fast., lib. vi., c. 322 :—

Convocat æternos ad sua festa deos

“ She invites the *eternal gods* to their feasts.”

These eternal gods were invoked to witness and confirm their most solemn oaths :

Crede, nec æternos pondus habere deos.—Rem. Am., ver. 88.

Jove erat, æternos vincere posse deos.—Fast., lib. iii.
l. 804.

And everywhere it is manifest that they have derived the idea of the divine excellence and eternity, from the works of creation, as the preceding extracts prove ; and thus St. Paul's assertion is proved, viz. that the invisible perfections of God, even his eternal power and divinity, have become visible ever since the creation of the world, by that knowledge which we derive from his creatures.

4. But it may be asked, what was the precise idea which the ancients formed of eternity ? and how should we in a general way conceive of it ? Eternity, with them, was being or existence without beginning and without end ; and the eternal Being they considered to be that from which all being or existence sprung ; the cause of all things, and the supporter of all things. As to this Being himself, everything is manifest, not by successive examinations, but at once and the same moment ; therefore he exists everywhere ; to him there is nothing future, nothing past, because he exists in all that we can conceive to be future, and equally so in all that is to us as past. Hence God must fill all that which can be conceived as eternity ; one infinite Now, which cannot be scanned by anything we know of duration, or measured in the way of time by motion, either revolving in itself, or passing onward in endless progression. This infinite, and indeed incomprehensible *now* measures nothing, and is measured by nothing ; it can assume no attribute of time, and is without parts : nothing relative to it can be anticipated ; it is not coming forward : nothing can be recollected as being past in that incomprehensible duration. Where there is no measure of duration, there can be neither past nor future : where, therefore, there is neither past nor future, and yet there is a Being who is the author of time and existence, then the nearest idea

we can form of the mode of existence of that Being, is the incomprehensible now. We have from this the idea of existence, but of an existence that is immense—that has not been measured, is immeasurable, and consequently, incomprehensible. Some have been bold enough, and indeed, foolish enough to call this incomprehensible *now* nonsense. Let them only examine carefully the ground of their own assertion, and they will find it leaving them in the inconceivableness of total non-existence, and the bottomless pit of Atheism.

I term the existence of God in eternity, an eternal now ; an infinite now ; an incomprehensible now. I mean by this, existence and duration ; but an existence and duration that belong not to time, that has no relation to, or connexion with, time ; and consequently, can have none of the characteristics of time, or measured, or measurable duration. Therefore the past or future of time, or duration measured by motion, or revolution, can have no place here ; at least, so it appears to my mind, and in this sense I apprehend it. It is eternity ; and his being who comprehends all things is eternal. This is a duration, *sui generis*, like that of God himself ; and by the term now, I mean existence, and existence in the present moment ; an existence, as I conceive it, to which I can attach none of the affections or attributes of time. But according to my conception, all those who have argued on this point have confounded the affections and characteristics of time with their consideration of eternal duration ; and not only confound eternal duration with time onward, unlimitably considered, but confound God with matter. They materialize God, and then they make him the subject of geometrical and chronological admeasurement. How incautious, to say the least of it, are the words, “ A cubical foot is a real part of the Divine infinitude ; a single hour is a real part of the Divine

eternity!" and such questions as these; "Does the existence of the Deity endure or continue from one period to another, and from one date to another?"—"If the Deity must endure and continue in being from one period to another, and if his continuance of being is without origin and without end, can it be possible for his actual and personal existence to be confined to one indivisible point of present duration called now?" I have said that the *now* which I use in reference to the eternal existence of God, means nothing in respect of time; is not conceived in any reference to time; nor can we, with any consistency, speak of God in his eternity, existing from one period to another. He had an eternal existence before time was, and will exist the same when time shall be no more. We may mark his existence in reference to ourselves, and the times in which we have existed, and in those to which we may have our existence extended, and say, God was fifty years ago; God will be thirty years hence; but these considerations have nothing to do with God's eternal existence. Time belongs to the solar system; began with it, and will end with it: but its duration, its past, its future, can have no reference to eternity; for that ever has been, and ever will be unaffected by it. Eternity is a duration *sui generis*, and to say God that dwells in it in his past duration, and will dwell in eternity in its future duration, is again confounding it with time, the solar system duration. How much more nobly did the prophet conceive and speak on this subject, when he makes the following address, "Thus saith the high and lofty One that inhabiteth eternity!" Here are no points, no periods; here is no consecutive succession, no successive existence. It is eternity! and, speaking after the manner of men, whatever be its whole he occupies it. He dwells in it all; he fills it. In it there is no room for past and future. Where there is

no beginning ; where there is no end—no middle—no parts ; and where there is, notwithstanding, an infinite, intelligent, unlimited, and omnipotent Being—that is eternity ! and the Being that inhabits it is the incomprehensible JEHOVAH. This existence I call the *αι ων*, the always being—the eternal now, as explained above. But he is in his holy temple, enshrined in his own eternity. Let all the earth keep silence before him ! He exists not after the manner of those to whom he gave being and life.

The first satisfactory idea we have of the eternity of God, we have from himself. I AM, *Exod. iii. 14*: *אֶהְיֶה אֲשֶׁר אֶהְיֶה* *ehyeh asher ehyeh*, “I am what I am”—or “I will be what I will be,” which the Septuagint render *εγω ειμι ο ων*, I am the existence, the self-existent. This is the same, in sense and substance, with our Lord's declaration, *Rev. i. 8*: “*Εγω ειμι το Α, και το Ω, αρχη και τελος, λεγει ο Κυριος, ο ων, και ο ην, και ο ερχομενος*” I am Alpha and Omega, the beginning and the end, saith the Lord, He who is, and who was, and who cometh.” Here he declares his own eternity ; ever-existing, and the cause of existence to all beings, and their dependence entirely upon himself. He ever was, he ever is, he ever cometh. He was from eternity, and is to eternity. He is the beginning and the end, the first and the last. He was before time ; he will be when time is no more. He was the first of beings, and the last of all spiritual and material entities. Nothing is eternal, properly speaking, but himself.

5. Eternity has been considered, in reference to time, as divided into two parts ; and these parts have been denominated by philosophers thus: *æternitas à parte ante*, the eternity that was before time commenced ; and *æternitas à parte post*, the eternity that shall be when time is no more. When creation took place, time com-

menced ; for the work of creation was ascertained and measured by the revolution of bodies then made : but before anything was made there was an eternity ; and when the universe shall be destroyed, there will be an eternity after. Eternity we consider to be an unchanging thing, and an unchanging state. All that belongs to time is changeable and changing ; yet it is a measured duration ; but such a duration does not possess any attribute of eternity. In eternity the intervention of time makes no change ; the before and after of time only occasions a division in our ideas relative to duration before time, and duration after time. To sublunary things we apply the measurements of time ; but to God and his mode of existence, we apply the proper attributes of eternity !

6. In this eternal whole, God represents himself as dwelling in that wonderful conception in the prophet's mind, and in that no less wonderful language by which he was inspired to declare it :—

“Thus saith the high and lofty One that inhabiteth eternity, whose name is holy : I dwell in the high and holy place ; with him also who is of a humble spirit, to revive the spirit of the humble, and revive the heart of the contrite ones,” Isai. lvii. 15.

Or, according to the translation of Bishop Lowth :

For thus saith Jehovah, the High and the Lofty ;
Inhabiting eternity ; and whose name is the Holy One :
The high and the lofty place will I inhabit ;
And with the contrite and humble of spirit ;
To revive the spirit of the humble ;
And to give life to the heart of the contrite.

Hear, then, the declaration of God himself :

Thus saith Jehovah, the High and the Lofty ;
Inhabiting eternity, and whose name is the Holy One.

עו שכן *shoken ád*. The radical idea of עו *ád* is onwards, further; and as a noun it signifies futurity, eternity. שכן *shoken* is the participle, and signifies continued possession, occupying, inhabiting. Thus, whether we consider the æternitas a parte ante, or the æternitas a parte post, the eternity before time was, and the eternity since time began to exist, all this eternity is inhabited by Jehovah. "The full round of whole eternity;" that state of which Mr. Cowley says ;

Nothing there is to come, and nothing past,
But an eternal now does always last.

Those who censure such expressions on such a topic, with such evidence before them, have either a bad head, or have thought very superficially on the subject.

7. An anonymous correspondent in the 590th paper in the *Spectator*, among many useful and some incorrect things on eternity, has the following excellent reflections :—

"In the first revelation which God makes of his own Being, he entitles himself, 'I am that I am;' and when Moses desires to know what name he will give him in his embassy to Pharaoh, he bids him say that, 'I AM hath sent you.' Our great Creator, by this revelation of himself, does in a manner exclude everything else from a real existence, and distinguishes himself from his creatures, as the only Being which truly and really exists."

The ancient Platonic notion which was drawn from speculations of eternity, wonderfully agrees with this revelation which God hath made of himself. "There is nothing," say they, "which in reality exists, whose existence, as we call it, is pieced up of past, of present, and to come. Such a flitting and successive existence is rather a shadow of existence, and something which is like it, than exist-

ence itself. He only properly exists, whose existence is entirely present ; that is, in other words, he who exists in the most perfect manner, and in such a manner as we have no idea of.

“How shall we sufficiently prostrate ourselves and fall down before our Maker, when we consider that ineffable goodness and wisdom which contrived this existence for finite natures ? What must be the overflowings of that good will which prompted our Creator to adapt existence to Beings in whom it is not necessary ? Especially when we consider that he himself was before in the complete possession of existence, and of happiness, and in the full enjoyment of eternity. What man can think of himself as called out, and separated from nothing, of his being made a conscious, a reasonable, and a happy creature ; in short of being taken in as a sharer of existence, a kind of partner in eternity, without being swallowed up in wonder, in praise, and adoration ? It indeed is a thought too big for the mind of man, and rather to be entertained in the secrecy of devotion, and in the silence of the soul, than to be expressed by words. The Supreme Being has not given us powers or faculties sufficient to extol and magnify such unutterable goodness.

“It is, however, some comfort to us, that we shall be always doing what we shall never be able to do, and that a work which cannot be finished, will nevertheless be the work of an eternity.”

In the passage from the prophet just quoted, there is a depth of thought, and a dignity of expression, worthy to be farther considered. The celebrated Longinus, a Greek grammarian, who was born at Athens, and who flourished about A. D. 270, wrote a very valuable tract, which still remains, entitled, *Περὶ Ὑψους*, “concerning the Sublime ;” and among several instances of the true sublime in com-

position, quotes Moses, as giving a fine instance of it in the beginning of his law. His words are these.

Ταυτη και ὁ των Ιουδαιων θεσμοθουσης (ουχ ὁ τυχων ανηρ) επειδη την του θειου δυναμιν κατα την αξιαν εχωρησε, καξεφη-
 νεν, ευθως εν τη εισβολη γραψας των νομων ΕΙΠΕΝ Ὁ ΘΕΟΣ,
 φησι, τι; ΓΕΝΕΣΘΩ ΦΩΣ, και εγενετο ΓΕΝΕΣΘΩ ΓΗ, και
 εγενετο. "So likewise, the Jewish lawgiver (no ordinary
 man) having conceived a just notion of the Divine power,
 he expressed it in a dignified manner: for at the begin-
 ning of his laws, he thus speaks, God said—What?
 Let there be light! and there was light; Let there be
 earth! and there was earth." Long. Sect. ix., edit.
 Pearce.

The merit of just conception, and dignified expression cannot be denied to this saying, even by those who deny the inspiration of the author. But Longinus only quotes from memory or hearsay, for the words, as they stand in his work, are not found in any Greek copy: he never saw the Hebrew, and evidently quotes, and that badly from the Septuagint. The words, as they stand in that ancient Version, are, *Εν αρχη εποιησεν ὁ Θεος τον ουρανον και την γην* και ειπεν ὁ Θεος *γεννηθητω φως*, και *εγενετο φως*. "In the beginning God made the heaven and the earth: and God said, Let there be light; and light was." The other clause, *γενεσθω γη*, και *εγενετο*, "Let earth be, and it was," he has added; for this clause, as it stands here, is not found either in the Septuagint or the Hebrew.

But had Longinus been acquainted with the Hebrew Scriptures, or even generally with the Septuagint, he would have found more impressive examples of the true sublime than that which he has quoted. I need only refer to the text in Isai. lvii. 25, which I have lately quoted, "Thus saith Jehovah, the high and the lofty, inhabiting eternity."

Beyond this, no conception can reach, no conjecture wonder: illimitability and eternity absorb the soul; reason is struck dumb; and the power of thinking is overwhelmed by the infinitude of untried being, and the incomprehensibility of all that can be termed endless place, space, or vacuity. In all this Jehovah dwells; he inhabits the whole. In this all measurement is lost; all height, depth, length, and breadth—all affections of matter, all time and space are swallowed up. God alone, the infinite, the incomprehensible Jehovah, the eternal Spirit who only hath immortality, who dwelleth in unapproachable and insufferable light, filleth all in all! O Thou, who dwellest between the cherubim, to show that thou art accessible to men, though the heavens and the heaven of heavens cannot contain thee, shine forth in thy redeeming and sanctifying power! Let thy name be made known throughout the earth, and thy saving health to all nations! And let the writer and his readers, through all the extent of their generations, know Thee; love, worship, and serve thee, the only wise God, Father, Son, and Holy Spirit, and be joined to and be one with thee, and see thee as thou art,

For E-V-E-R! Amen.

Thus have I endeavoured to show that, the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that men in all dispensations and in all nations of the world, whether Jews, Christians, or Gentiles, who did not know, love, and serve him, are without excuse. So God hath spoken; he is in his holy temple; let all the earth be silent before him!

Fiat Justitia! Ruat Cœlum!

RECAPITULATION AND SUMMARY OF THE PRECEDING
DISCOURSE.

PROP. VII. Lest the reasoning that was necessary to introduce and establish the preceding arguments in favour of the existence of God, should be difficult to common readers, and thus the discourse become unprofitable, I shall now abridge and condense the whole, and bring the subject to the level of the meanest capacity.

I. We know of no earthly being, man excepted, who is capable so to view and consider the things which surround him, that, by duly comparing one with another, and by a just method of arguing, or reasoning from effects to their causes, he can at last easily arrive to or make a discovery of a First Cause, the great Author and Maker of all things, who by us is called God.

1. And as the whole frame and order of things which we behold is what we call *nature*, so that act of the mind whereby we consider and compare things according to their various natures and relations, and deduce from them the existence of a God, is what we call *reason*. And the arguments and motives which are afforded us, from the view and prospect of nature in her several parts, and whereby we are induced and inclined to give our assent to the doctrine of the being of a God, is what we call *the light of nature*.

2. And before we can reckon six, eight, or ten years from our birth, we are able in some degree to exert this noble faculty of reason, and make some progress in the important discovery already mentioned, viz., the existence and moral qualities of God. And this faculty of reason, as we grow in years, becomes more strong and perfect; and works in the unbiassed mind with native force, and such powerful and clear proof as we can nei-

ther deny nor withstand. And thus, as the apostle has stated in the text, what is necessary to be known of God (or, indeed, can be known of him by us), is manifest in the works of creation; “even his eternal power and Godhead is clearly seen, being understood by the things that are made.” So that all persons capable of reason are without excuse, who do not really acknowledge the being and perfections of God.

3. Nor is there any part of nature within our view (nor any place where there is not such a view of nature) which does not loudly call upon us to receive and confess this great and divine truth; for “the heavens declare the glory of God;” and the rich furniture of the *visible heavens*—the sun, the moon, and the stars, show themselves to be his “handy work. Day unto day uttereth speech, and night unto night sheweth knowledge.” There is no nation on the face of the whole earth “where their voice is not heard;” for that voice “is gone through all the earth; and their words to the end of the world.” See Ps. xix. 1—3.

4. Hence we are naturally led to survey and make a proper distinction and arrangement of what are called *the works of nature*: we see that all things consist of matter, which is in general manifest to our senses; and we are most agreeably surprised with a wonderful and infinite variety of forms, conditions, and qualities of natural substances. Some parts of matter we observe to be without motion, sense, or life, as stones and earth. Others we see are endued with a power of growing and extending themselves into various forms and sizes, as herbs and trees; which, therefore, have innate motion, and may, in some sense, be said to live, or have life, though in the lowest degree. The next class of beings which present themselves to our knowledge is, in a degree, much superior to the foregoing, the subjects of

which are all endued with native motion, life in the most perfect degree, and the quality of sensation ; that is, they are capable of hearing, seeing, tasting, smelling, and feeling all those objects which come within the reach of any of those five senses. These creatures are therefore called *animals*, because they have the faculty of life, or are endowed with a living soul. And of all animals, MAN is the head and ruler, on account of the far more perfect and excellent faculties and powers of his mind ; and especially that of reason, by which he is distinguished from, and set above and over, all the other creation, as king and lord of all ; and from thence he is called a *rational* animal ; though reason, in various degrees, may be very justly allowed to other animals, who, on many occasions, give convincing proofs that they possess certain degrees of it.

5. But man alone is capable of using his reason to the noblest purposes, viz. : the finding out the being and perfections of GOD, his PROVIDENCE, and the certainty of a *future state* after death. For he can thus reason or argue :—Everything that is, or exists, receives its being either from itself, or some other principle or cause ; but nothing can be the cause of itself ; for that implies, that while it is not, it is capable of acting, or producing its own being, which is evidently absurd ; therefore it must receive its being from without itself, or from some other cause different from itself ; and this first cause we name GOD. And this reasoning holds good of all the kinds of beings yet observed, and even of man himself, the chief of all ; for nothing is more certain, than that the power of giving or retaining life, either in himself or any other creature, is not in man, and consequently in no other being but GOD himself.

6. But, more particularly, the being of a GOD is evident from the bare consideration of the *properties* of

matter ; for matter, it is plain, is of itself incapable of motion or rest, but is entirely listless, and indifferent to both. But since all the animal creation is endowed with the power to move or rest at pleasure, it is evident that this faculty is not from matter itself, of which alone all things consist ; therefore it must be from some other principle or cause, viz., from God.

7. Again, if that motion and rest in animals which is *at their will* be not of themselves, much less can that motion which is performed in animals *without their will*, I may add (without their knowledge), be first from themselves ; as the pulsation of the heart, the inspiration and expiration in the lungs, the circulation of the blood, and other fluids of the body, which all move during the period of animal life, from one incessant cause ; which, since it is not subject to the will and power of the animal, must necessarily be from the general and first Cause of all things, God.

8. This is most certainly evident from the absolute and constant motions of the heavenly bodies, which ever keep turning round one common centre, in orbits nearly circular. For since these bodies, viz., the planets, are only huge masses of mere matter, they are not of themselves capable of any motion at all ; therefore they were first set in motion by some first mover, which is able to communicate that power to matter ; which is God only, as has already been proved.

9. But this is still more obvious, from the *manner* of their motion, which is *circular* ; for when matter is put into motion, it naturally proceeds in a direct or right course, that is, straightforwards, and not in a crooked or circular course or orb, as the planets all do. Now the air is not of that density in those regions, as to impede the rapid course of such great bodies, and turn them from a direct to a curve or circular motion ; but since it

cannot proceed from the air, it must be the result of some cause in those bodies themselves; and that is what is called *gravity*, whereby they tend to their common centre of motion from a right course; yet so adjusted, with respect to the force of the first or direct motion, that together they form the circular course; and so neither fly off in right lines to infinite distances, nor fall at once to the centre, and there lose all motion. Now all this most admirable power and contrivance plainly points to that great Author, of whose fingers the heavens are the work; and the moon and stars, of his ordination.

10. From the consideration of *final causes* flow a thousand arguments, to prove the existence of God. By *final causes* I mean the ends for which things are evidently made, or which they are intended to answer. Thus, when we consider that light was created to render things visible; the eye made on purpose to behold them; when we consider the air as a means to convey sounds and scents, and that the ear and the nose were made and contrived on purpose to hear and smell them:—that in the body there are nerves, which convey the ideas received by those outward organs of sense to the brain, which seems to be the seat of the mind in animals, to be there used for the service and at the discretion of the creature, in the several occasions of life. I say, when we consider such a wonderful apparatus of means, appointed so evidently to answer such a series of proper and necessary ends, it forces our assent to the doctrine of a Deity, who alone can be supposed capable of performing such wonderful things.

11. Again, from a due and nice examination of all the larger parts of the creation, such as the globe of the earth on which we live, the great variety of produce in animals, plants, and minerals; the exact contrivance of animal bodies, to suit them for the medium in which

they live;—man, and the larger beasts, for land; fish, for swimming in the water; fowls, for flying in the air; the endless species of creatures, for the dark abodes within the caverns of the earth; the rich and beautiful variety of herbs, for the pasturage of the beasts, and service of man, with all the mineral tribes in the bowels of the earth; the great and useful variety of mountains, valleys, rivers, springs, &c., with which its surface is diversified. As they all jointly serve the use and necessities of mankind, so they all call most emphatically upon us to acknowledge and adore the divine Author, for displaying and expending so much of his boundless power and providence in our behalf! In like manner, that wondrous atmosphere which surrounds the earth, serving to generate winds, rain, and reflection of light, &c., absolutely necessary to the state of men and beasts; also the whole frame and structure of the heavens: the sun, which rules the day, and the moon and stars, which rule the night; will unavoidably induce us to confess, that it is God who hath “laid the foundations of the earth,” and that “the heavens are the work of his hands.”

12. Another, and not the least argument for the being of a God, is taken from the manifest consent of all nations, with whom reason and morality have appeared in any degree; and whose barbarity has not reduced them to the level of brutes. That which results from the will, humour, or mere opinion of men, is never the same among all people, as this notion of the being of God is; it is always mutable; whereas this is always and everywhere the same. All the world contend about matters of opinion, but all jointly agree in and endeavour to establish this point. With respect to articles of faith, among Jews, Mohammedans, and Pagans, as well as among Christians, scarcely any one has remained uncon-

tested but this. This stands first, and is the same among all nations ; and it has often been seen, that although a very great body of people may maintain an erroneous point of doctrine, yet such is sooner or later detected, and confuted to the satisfaction of all reasonable parties ; a fate to which this sacred doctrine has never been subjected. Now whence should this universal persuasion concerning a Deity arise ? I may answer, not only from the cogent, sacred oracles of nature ; for on this subject every part of nature is vocal ; even the most contemptible animal has been said to “thunder in our ears the tremendous name of its Maker.” But this is not all : there is the sense of Deity—that inward impression of his being and excellencies, which God has stamped on every human soul. This is a strong and irresistible argument, as we have seen in the preceding discourse. It is impossible, therefore, that all should not know, and universally confess, that there is a supreme and infinite Being, full of all divine perfections ; who “has made the heavens and the earth, and all things therein ;” and that he has given to all life, breath, and all things ; and that “he has made of one blood all nations of men to dwell on the face of the earth ;” and that therefore “in him we live, move, and have our being.”

II. The objection, That several individuals have denied and argued against this most sacred truth, is of no force. For, 1. Take those persons, all together, in all ages, and they will be found to be very few ; and their impious opinion must be considered of no weight against the avowed judgment and consent of all nations. 2. It is possible, that this was not the real sentiment of their minds, and language of their conscience ; though they might, for several reasons, dare in words to profess that they believed in no God ; nothing being more common in the affairs of religion, than for some men to profess

what they do not really and seriously believe in their minds. 3. Several who have once been so unhappy as to fall into this deplorable supposition, have afterwards, on conviction, renounced it with abhorrence, and have been astonished at their former ignorance. 4. There are some people who make no scruple of denying the evidence of all the senses of the body, when they contradict their declared tenets, and these by whole nations together; no wonder, then, that here and there an individual may be found, who should refuse to hearken to the internal senses of the mind. For all nations believe that bread is not flesh—that animals have sense of pain and pleasure; that some things are certain and true, as well as that they all believe that there is a God; and yet they have all been denied, as well as this. 5. If any have been really of this opinion, they must necessarily have been devoid of reason; for right reason dictates the contrary; so that it is a just remark of the Psalmist, that it is the *fool* who hath said in his heart, “There is no God;” for, as one said of old, “None but a fool could say so.”

From the preceding arguments, in the discourse and the summary, I hope I may say, that it is most evidently proved that there is a God; and not only that, but we may from thence, and by the same method of reasoning, plainly discover and infer most of his attributes and perfections, which should render him to us, his creatures, an awful and adorable Object; and to such the apostle evidently refers in the text. We have already seen, that God is a necessarily self-existent and eternal Being; that the Godhead is but one; that he is a Being unchangeable and independent; that he is a Being most simple, uniform, indivisible, and incorruptible; that he is omnipotent and omniscient; that he is a pure Spirit, without body, parts, or passions; that he acts freely, and

as he pleases, without necessity ; and, lastly, that he must necessarily be a Being of infinite goodness, mercy, justice, and truth, together with all other moral perfections, such as become the supreme Ruler and Judge of the world.

III. The PROVIDENCE of God is most rationally inferred, from his being proved to be the Author or Maker of the world, and all that it contains. For not only man, as being endowed with understanding and wisdom, but even birds, beasts, insects, and all creatures having life and sense, we constantly observe to have a special care, regard, and tenderness of their offspring ; and as it is a part of natural goodness, can we on any account suppose the same carefulness and providential regard to the works of his hands, wanting in that great Being, whom we grant to be possessed of infinite goodness, mercy, and benevolence ? But this is directly proved from several observations on the works of nature, as the motions of the heavenly bodies, contrary to the proper laws of nature, &c., to answer a general end. Wherefore we must conclude, that the same God who has created all things, and upholds and preserves them by his continual energy, does also, by his all-wise providence, constantly govern and direct the issues and events of things ; takes care of this lower world, and of all, even the smallest things in it ; disposes things in a regular order and succession, in every age, from the beginning of the world to its final period ; but inspects with a most particular regard, the moral actions of men.

IV A future state of rewards and punishments may be concluded, also, by the strength and light of reason. For, 1. The nature of man is such, that he acts freely, of choice, and unconstrained ; and has a law imprinted in his mind, which directs him to do that which is fit and requisite from the nature of things. If he act

agreeably to this law of right reason, it is reputed virtue ; if contrary to it, it is called vice. It is allowed on all hands, that virtue, considered in reference to law, merits reward, and vice, punishment. Yet these rewards and punishments, it is plain, are not equally distributed in this life ; and since they are from God, to whom alone man can be accountable for his moral actions, and he is infinitely just : it follows, that there must be another and future state, in which virtue and vice must receive a perfect and equitable distribution of rewards and punishments, proportionable to the several degrees of merit and demerit. 2. From the natural inclination and desire of immortality, and an unavoidable concern for what is to come hereafter, implanted in all men ; we may very probably conclude a future state. 3. The dignity and excellence of human nature plainly show, that man is designed and intended for a better and more worthy state of life, than the best he can enjoy in the present world. 4. The natural self-consciousness and judgment which all men secretly make of their own actions, in their own minds, is by all allowed to be no small proof of a future state of account. 5. It has been the confessed judgment and opinion of almost the whole heathen world, and has obtained as universally, both as to time and place, nearly as the notion of a God itself ; and therefore must be the result of rational reflection, or an impression on the mind by God himself, and must be deemed a *certainty*.

V Having established a firm and rational belief of a Deity, his providence, and government of the world, the immortality of the soul, and a future state, were man pure from evil passions and sinful dispositions, there must necessarily ensue the PRACTICE OF PIETY ; or an effectual sense of the obligations we are under to love, fear, serve, praise, pray unto, and adore the sacred name

and glorious majesty of God. And when the passions are rectified, and the image of God, lost by sin, retraced upon the soul, we shall be induced, from the above considerations, to trust in, to rely and depend upon him ; to exercise patience and hope in all times of affliction and adversity ; and to walk humbly in all times of prosperity and happiness ; to have always a due and solemn regard to the rectitude of all our actions ; and to be always in a proper state of resignation, both of ourselves and our possessions, to the sovereign disposal and good pleasure of God ; who, though he be the Most High, and has dominion over all, yet "he is righteous in all his ways, and his tender mercies are over all his works."

Vide Martin's Philol. Lib. p. 1, &c. ; and the different discourses in these vols., on the Being and Attributes of God ; and particularly the sermon on "God's Love to a Lost World ;" and that on "Salvation by Faith, or, Answer to the Question, What must I do to be saved ?"

SERMON XLII.

TRUE HAPPINESS, AND THE WAY TO ATTAIN IT.

PSALMS xl. 16, 17.

16. "Let all that seek thee be glad and rejoice in thee : Let such as love thy salvation say continually, The Lord be magnified !

17. "But *I am* poor and needy, *yet* the Lord thinketh upon me. Thou *art* my help and my Deliverer : make no tarrying, O my God !"

It has been shown in the preceding discourse, that the general consent of all nations, that there is, exists, and must be such a Being as we term God, is a strong proof of the doctrine itself. It seems to be an intuitive truth ; every man's mind is impressed by it : all nations of the earth, however remote from each other, and howsoever unconnected, and totally unknown to each other, have the same persuasion ; a persuasion which none of them has ever been induced to cast off, or even call its truth or correctness into question.

The same may be said of happiness ; though misery in general prevails, yet the universal pursuit of happiness shows that all men not only believe that there is such a thing, or a state in which it may be found, but also earnestly seek it as a thing attainable. The hope

of it scarcely ever leaves the human breast, and can only be repressed by what is called absolute despair, which is never found but in an insane mind. It is true, that on the thing itself, and the means of attaining it, there have been, and still exist, various opinions ; and the divided minds of men on this subject give birth to the variety of their pursuits ; but the thing is still thought to be somewhere and somehow to be attained or found. The inquiry after happiness would be much shortened, did we know in what it consists. But the question on this subject is treated by most, even of those who ask it, as the Roman proconsul treated his own, who, having asked, What is truth ? immediately went off, without waiting for a reply ; probably supposing that none satisfactory could be given. Those who tell us that "happiness is seated in the mind," tell us, it is true, *where* it exists when attained, but they do not tell us *what* it is ; nor where we may find it. For the happiness of another is not mine ; and though happiness may exist in his mind, it does not show me that I can find mine there. No man has it to give to another, for none has been able to give it to himself. Who has ever ventured to say, "I can make myself happy ;" or, "My own happiness is always within my reach." All say, had I such and such things, I should be happy ; but they speak thus in reference to matters that either do not exist, or are unattainable : thus they mock their own wishes.

It is strange that all should seek what they know not ; that there should be a universal hunger and thirst after this unknown thing, this undefinable something, which is as eagerly sought as if its nature were perfectly known, and the place of its habitation exactly ascertained. But this only shows that it is a thing which all wish for, because all want it ; and this at once gives us a proper idea of the thing. It is that without which none can

be contented, none satisfied; and consequently that which satisfies the mind, and contents all the desires of the heart. Hence, happiness is contentment or satisfaction; and to be contented or satisfied is to be happy.

But leaving this for a short time, let us go to another point, which will ultimately give us all the light we need. There is such a thing as *true religion*;—religion, that has for its object the true God, and is the medium of intercourse between him and his true worshippers. Now as every man believes that there is a God, so they must believe that he should be acknowledged and worshipped. Hence all nations not only believe that there is a God, but have certain rites by which they worship him: and all think, that those which they use are the best and most worthy of the Being whom they address. But these rites are various throughout the earth; and in multitudes of cases, flat contradictions. They cannot, therefore, all be pleasing to the Supreme Being. He who is the Maker, Preserver, and Guardian of men cannot be pleased with human sacrifices; and yet by many people such have been offered to him; and their religion prescribed such offerings!

We may ask, then, as we did about happiness, Where is this true religion to be found? That by which man may be profited, and the Deity pleased? That by which man derives from his Maker all that he needs, and gives to his Maker all that he requires? When we find this, we shall immediately see where true happiness is to be found, and in what it consists. The system of *truth* is that alone which can teach it, and the system of truth must come from the true God; for he is the *way*, the *truth*, and the *life*. He teaches man what he was, what he is, what he was designed for, and how he may attain the object of his wishes.

It is well known, that men have invented many sys-

tems of religion, all professing to be true ; but as true religion can be but *one*, because truth is one, not many ; and the object of worship not many, but ONE GOD ; hence each system professes to be true ; and, consequently, that all others are false.

But truth must be derived from its fountain ; and the true religion must be derived from Him who is its object. God alone can tell man what is pleasing to himself ; and what he requires his intelligent offspring to *know*, to *believe*, and to *do*. Hence true religion must be a revelation from God himself, its Object.

The necessity of this all framers of systems of religion have seen ; and hence they have all professed to have been received from heaven. Numa Pompilius professed to have received his politico-religious system from the goddess Egeria ; Zoroaster, his from the god Ormuzd ; Menu, his from Brama ; the Cingalese, theirs from Budhoo ; Mohammed, his from the supreme God, by the ministry of the angel Gabriel ; Moses, his from Jehovah, sometimes by the ministry of angels, and frequently by oracular declarations from God himself : and the Christians profess to receive theirs from the same source, by Jesus the Christ. Among the whole, only the two last have demonstrably the truth by immediate Divine Inspiration : this is contained in the Scriptures of the Old and New Testaments ; and these have stood every test, and have the fullest evidence of Divine authority. I am not called at present to prove this point.

As man is a creature of God, under a law to God, and accountable to him in all things, it is necessary that he should be well instructed in everything that concerns his being and his state ; and this is provided for, in the revelation that God has given him : for the true religion teaches not only whatever concerns God and his attributes, but also what concerns man himself, in reference

to other states and to other beings. It teaches the immortality of the soul, the resurrection of the body, a future state of existence, and that state, one of rewards and punishments; and shows the present to be a state of probation, or preparation for the future. This state, therefore, is distinguished by promises to be fulfilled here, and by hopes in reference to the future.

The true religion is particularly distinguished by the abundance of its promises, of exceeding great and precious promises, not only of protection and support, but also of spiritual blessings of the most important and excellent nature—promises of communion with God; of the indwelling of his Spirit; of his redemption from the power, guilt, and inward pollution of all sin; so that man shall have unutterable peace, joy, and happiness, the very thing which he seeks after, and for which he pines. False religions deal sparingly in promises, especially in reference to this life, for they have no authority to say, “Credit this, and go to God in prayer, and he will immediately fulfil the promise to you; and you shall know thereby the proof of his being, and the truth of his word.” It is true that false religions have their *promises*, but they are promises for the future, promises of the most splendid kind; and as to the present, they pledge themselves to nothing; they only intimate, in general, God will protect true believers, and give them prosperity; but in reference to a future state, they point out a paradise of the most tempting enjoyments—where every sensual appetite shall be gratified to the utmost degree by its object, its exciting energy, and without ever enervating the power of the excited propensity—endless gratifications, with unlimited powers of being gratified. Such are the joys promised by heathenism in the pagan paradise!

In sum, it may be safely asserted, that the Bible most

certainly possesses the fairest right to be considered as a revelation from God. It points out the nature and perfections of the Supreme Being in such a manner as has never been done by any system of religion or philosophy. It shows the nature of the divine government of the world ; points out clearly a future state ; the rewards and punishments which the righteous and the ungodly may expect ; exhibits the most direct promises relative to present good and salvation, addressed to each of our senses as well as to our reason. We are called to look unto him, that we may be saved ; to hear, and our soul shall live ; to feel after him who is not far from any one of us, as in him we live, move, and have our being ; to taste and see that God is good, &c. ; all these different organs of sense, referring to certain mental powers, which have spiritual perceptions very aptly illustrated by those bodily organs above mentioned ; and in this book God pledges himself to the fulfilment of all the promises he has made, whether they refer to this or the future life.

In the fulfilment of those promises, happiness is found ; for as the soul was made for God, and is capable of the deepest communion with God, as he has made it a composition, as one calls it, of infinite desires, and gave it himself to gratify the whole ; then as proceeding from the hand of its Creator, the soul was satisfied with his fulness ; every desire and wish was met by the rays of glory and goodness, which were communicated from his perfections ; so every desire and wish was satisfied ; the pain of desiring and wishing could have no place, and thorough happiness was the result. Happiness is content ; he that is not content, is not happy ; he has all that heart can wish, who is in union with that God who is able to do exceeding abundantly above all that man can ask or think, according to the power that worketh

in him. The promises state that through the sacrificial death of Jesus Christ, all sin shall be pardoned to the true penitent ; all mental defilement removed from the soul of the genuine believer ; and the Spirit of God shall be the constant inhabitant of the faithful heart, witnessing to all its possessors, that they are the sons and daughters of the God and Father of all ; have Christ in them the hope of glory ; bearing now the image of the heavenly Adam, as they had borne before the image of the earthly Adam ; and feeling themselves in this state of salvation, they are truly unutterably happy ; and thus the religion of the Bible is proved to them to be the true revelation of the true God. This is the religion that the Psalmist teaches in the above verses ; points out the happiness it communicates, and shows how this happiness is to be acquired.

After these general observations, I shall inquire from the words of the text,—

I. What this happiness is ?

We have already seen that it implies contentment or satisfaction of mind. Some of our lexicographers define content, “ Moderate happiness ; or such satisfaction as, though it does not fill up desire, appeases complaint.” The first part of this definition is correct, *moderate happiness* ; for what is not moderate is extravagant, and this is contrary to that equanimity which is essential to happiness. What is beyond this, in the way of joyous excitement, is ecstasy, not happiness ; and by it the even tenour of the soul is disturbed. I use content in reference to the mind, as expressing that which fills it with what it has desired, and what is suited to the spiritual nature of the soul. The soul has a vast capacity, and that capacity is filled up, so that it contains what is suited to its nature, and to its desires ; and as God alone can fill the desires of the soul, and by filling it casts out

everything that can make it uneasy, hence the soul is satisfied, is made happy, because it has now full contentment in being filled with God, its all-sufficient portion. Mr. Locke has taken a proper view of this subject, "A man," says he, "is perfectly content with the state he is in, when he is perfectly without any uneasiness." Hence his assertion, "who is *content* is *happy*." He is satisfied, is filled full, has enough, for he has his God ; and thus David, in another place, "I shall be satisfied when I awake with thy likeness ;" Ps. xvii. 15.

In the text, happiness implies the *salvation of God*, and is expressed by the terms *gladness*, *rejoicing in God*, *loving his salvation*, and *magnifying the author of it*, ver. 16.

1. "Let all those who seek thee rejoice," יָשִׁיחוּ *yasisu*, "they shall be cheerful and sprightly." This is their general state, their constant feeling. They rejoice, they feel joy, and every reflection on God's goodness to them excites this feeling afresh ; therefore they *re-joyce*, they have *joy after joy*, and *joy upon joy*. This is the import of this Anglicized French word, *rejouir*, "an iteration of happy feeling."

2. "Let them be glad," יִשְׂמְחוּ *yismechu*, "their hearts shall leap with joy." They shall exult in thee. This second word expresses a higher state of happiness than the first. Cheerfulness and sprightliness may point out the general tenour of the mind ; rejoicing (our word) may signify the comfortable feeling that is excited on particular occasions, by visits from the Divine Spirit ; or the manifestation of his kindness, by either ordinary or extraordinary blessings, whether spiritual or temporal. But יִשְׂמְחוּ *yismechu* may be understood as expressing a *settled state* of happiness, where all is calm, and joy, and peace ; or what the poet expresses, as the work of true

religion, when it fills the heart, ruling and regulating all its tempers, affections, and desires :—

“ Sweet peace she brings wherever she arrives ;
And builds our quiet, as she forms our lives ;
Lays the rough paths of peevish nature even,
And opens in our breasts a present heaven.”

3. But there is another idea included in the last word, viz., that of *exulting* or *glorifying*, which usually comprehends the blessedness of the state in which they live, the abundance of the source from which their happiness springs, and the matchless and unrivalled excellence of him from which all is derived. There is a fine form of such exultation in Deut. xxxiv. 26—29:—

There is none like unto the God of Jeshurun,
Who rideth upon the heaven in thy help,
And in his excellency on the sky.
The eternal God is thy refuge ;
And underneath the everlasting arms ;
And he shall thrust out the enemy from before thee,
And shall say, Destroy them.
Israel then shall dwell in safety alone ;
The fountain of Jacob on a land of corn and wine.
Also his heavens shall drop down dew.
Happy art thou, O Israel ! who is like unto thee ?
O people, saved by the Lord, the sword of thine excellency.
Thine enemies shall be found liars unto thee.
Also thou shalt tread upon their high places !

Such is the God of Israel ; and such is the Israel of the Lord. Of this sort of exultation we have another affecting form furnished by St. Paul, Rom. viii. 35, 37, 38, 39 : “ Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

4. Of such happy people it is said, "They love thy salvation." The salvation of God is his deliverance or redemption communicated to his followers, usually comprised in the three following things: 1. Salvation or deliverance from all the power of all sin. 2. From all the guilt of all sin. 3. From the whole in-being or pollution of all sin. This they experience, and this they love. Many love their sins, embrace, and hold them fast; and they cannot bear that doctrine which states that they may be thus saved. They exclaim, Impossible! and because they assume this impossibility of a full salvation; hence they have an excuse for an easily overcoming sin, because they have, as their creed says, an unavoidable, easily-besetting sin. Such people, however thankful they may affect to be for God's mercy, seldom, if ever, give thanks to God at the remembrance of his holiness. They hate the doctrine, and they oppose, persecute, and malign its abettors. How such will stand when God appeareth is not difficult to foretell. There are, however, many sincere and upright souls, who disbelieve the doctrine because they have been taught to do so; and therefore are feeble in the way; others who walk in the light, are carried with the tide of God's love into the fulness of Christ; they have the thing, but call it by another name: none of these come under any censure expressed in this discourse. Christ dwells in their heart by faith. This is enough.

II. How is this happiness to be attained?

1. By *seeking the Lord*.

It is worthy of remark. that in these two verses the Psalmist adores and prays to the great object of his worship under those three names which are most essential to him, as the fountain of being and perfection; and as the friend, supporter, and saviour of man, יהוה *Yehovah*, אדני *Adonai*, and אלה *Eloah* or אלהים *Elohim*. We must consider these names, that we may see the more plainly who it was that the Psalmist sought, of whom he spake so highly, and from whom he expected so much.

1. JEHOVAH. This word has been generally understood as expressing the eternity and self-existence of the Supreme Being. The Being who had no beginning of days. and will have no end of time. Infinitely self-sufficient, needing nothing, because infinite in the perfections of his nature. The Being who, speaking according to time and its admeasurements, was, is, and will be. The sacred language considers him as an infinite intelligent Existence, or The Ever-existing. The Septuagint explains it well, *Εγω εμι 'Ο Ων*, "I am he who exists;" and the Vulgate pretty nearly the same, *Ego sum, qui sum*, "I am, who am." And what more can we make of this Being than what is here expressed, "I am the eternal one—I am ever existing." The idea which the mind receives here is that of omnipresent continual existence, and properly inhabits that eternity to which the attributes of time can never apply. In his plenitude God ever is in his eternity, all-wise, all-powerful, all-holy, all-benevolent, all-just, all-merciful. See much on this subject in the sermon on Rom. i. 20. This Being the Psalmist addressed for that salvation and happiness which he needed. He went to the fountain for the water of salvation. He could go no higher; nothing lower could avail. He wished to be filled with the fulness of God, that is, Jehovah!

2. He seeks him as אֲדֹנָי *Adonai* or *Adoni*. This word, with the rabbins and Jews in general, is the substitute for the word יְהוָה *Yehovah*, which they never pronounce ; for, whenever in reading the latter occurs, they use the former in its place. And they not only read the one in place of the other, but they have often wrote אֲדֹנָי *Adonai* in the text, where יְהוָה *Yehovah* existed before, as is evident from numerous MSS., in which יְהוָה *Yehovah* has been changed into אֲדֹנָי *Adonai*.

The root אֲדָן *adan*, or דָּן *dan*, has four significations : 1. To prop up, support, or sustain, as the foundation does the superstructure ; 2. To rule ; 3. To direct ; 4. To judge. Applied to God, it points him out, 1. As the basis, or foundation, on which the whole of creation rests ; exactly expressed by the apostle, "He who sustains all things by the word of his power." 2. As the supreme omnipotent Governor of heaven and earth ; who, as he sustains, so he rules universal nature, animate and inanimate ; angels, men, and spirits of all kinds and classes, being subject unto him. 3. He also is the director of all those beings ; gives the proper tendencies to all portions of matter, and regulates all the laws of nature. Rules and directs all the heavenly bodies in all their motions and revolutions, simple or mixed ; giving an economy to all, and ever directing and managing the whole. 4. He also is the Judge ; all law, and the principles of right government proceed from him. He is the Judge of angels and men ; and to him as the maker, sustainer, governor, and director, all beings are accountable. These offices belong to himself as sovereign. As Creator and Lord, and supporter of all things, he has a right to rule. As director, he has a right to point out the way in which his intelligent creatures should walk ; the work they should perform ; the time, place, and spirit in which it should be done ; and then, as Judge, to determine how their

different duties have been discharged ; and to award the rewards and punishments which, as lawgiver, he has prescribed in his laws. But as prop, supporter, and stay, he is particularly endeared to poor, weak, feeble man, in the trials, temptations, and adversities of life.

3. The Psalmist seeks יְהוָה *Yehovah*, אֲדֹנָי *Adonai*, as אֱלֹהִים *Eloah* or אֱלֹהִים *Elohim*. This name has been considered by some good critics, and learned men, as that by which the Divine Being is more particularly connected with human beings, and is as much as to say, God in covenant with man,—he who has undertaken to redeem man ; and the root, אֵל *al* or *el*, has been interpreted as expressing to interpose, intervene, mediate, or to come between for protection ; and אֱלֹהָ *alah*, another root, which has been adduced as that from which the word אֱלֹהִים *Elohim* comes, signifies to adjure, to bind by oath, as parties do in making a covenant, mutually binding themselves to fulfil its conditions. And as the noun אֱלֹהִים is in the plural form, it has been supposed to express the *Holy Trinity* ; and that this name is assumed by the MOST SACRED THREE PERSONS, as signifying their representing themselves as under the obligation of an oath to perform certain conditions, and as having denounced a curse upon all men and devils who do not conform to these terms. “What those terms or conditions are,” says pious Mr. Parkhurst, “to which the אֱלֹהִים *Aleim* swear, seems evident from Psalm cx., namely, that the man Christ Jesus, in consequence of his humiliation and sufferings (ver. 7, compare Phil. ii. 6—10), should be exalted to the right hand of God, till all his enemies were made his footstool (compare 1 Cor. xv. 25), that the rod of his strength (his Gospel) should be sent out of Zion ; and that by this he should rule even in the midst of his enemies ; that his people (true Christians) should offer themselves willingly in the ornaments of holiness ; and that those

which should be begotten by him to a resurrection from sin here, and death hereafter, should be more numerous than the drops of morning dew (compare Isai. xxvi. 19). All this I take to be briefly comprehended, or summed up, in that oath of Jehovah to Christ, ver. 4. Thou art a priest for ever after the order of Melchizedek, which, by interpretation, is King of Righteousness ; Heb. vii. 2. As a priest, Christ, through the eternal Spirit, offered himself without spot to God ; Heb. viii. 3, xi. 14. As a priest for ever, he is able to save them to the uttermost (margin, evermore) that come unto God by him, seeing he ever liveth to make intercession for them ; as, being after the order of Melchizedek, he is king as well as priest ; king of righteousness, and king of peace ; Heb. vii. 2." See more in Parkhurst, sub voce אלה. Perhaps the idea of worship, reverence, and adoration, is that which the original root was designed more particularly to express. Hence אלהים *Elohim*, the most worshipful, most adorable Being ; he to whom all worship and reverence are due. And this may be what the Psalmist wishes especially to express here, "Make no tarrying, O MY GOD !" Thou art the only object of my worship, of my adoration and reverence ; the only one that can deliver from every evil, and save to the uttermost. This was an intelligent prayer ; every expression was deeply considered, and to the grand object of all adoration and confidence, every thought, desire, and purpose was directed. *Jehovah, Adonai, Elohim*, is he alone who can save. By salvation, or deliverance from all sin, true happiness comes ; and thus the Psalmist seeks it, knowing that God alone is the true and adequate portion of all immortal spirits.

III. We may now consider the state of him who is destitute of the salvation and happiness already described.

This state is expressed here by the following words : But I am poor and needy, עני ואביון *va ani ani re-élion*. There is something plaintive in the very sound of the words. They are the accents of sorrow : “but I am afflicted and impoverished.” The words will bear the following paraphrase : “My affliction is stroke upon stroke ; I am the subject of repeated calamities ; I am reduced to utter want, and am obliged, as a mendicant, to solicit for the mere necessities of life ; I am as distressed in my body and mind as I am utterly destitute of all means of support.” By these images the spiritual state of him who has not found true happiness, is described. The soul is afflicted ; it is still under the influence of sin, the only true and dangerous disease of the human spirit ; but in one thing the plaintiff in the text differs from many others, who are as dangerously diseased as himself ; he knows that he is thus diseased ; the light of God’s Spirit has shone into his soul, so that he sees his own love, and feels the plague of his own heart. How many are sick unto death through the disease of sin, and yet think themselves to be sound and well ! Their minds are darkened, so that they do not see their ruined state ; and their hearts are hardened, so that they do not feel it. Not so the person in the text ; he is poor and afflicted, and he sees and feels both, and deeply deplores them. Poor, for he has not the true riches ; afflicted, the disease of sin is destroying his life ; and what makes his state the more deplorable is, that there is no one that thinks upon him ; no one that can help him. For who can blot out his sin ? Who can heal his spiritual disease ? This is a case in which even a brother cannot give a ransom for the soul of his own brother. He is a debtor to God’s justice in endless millions, and has nothing to pay. He is like the man who has neither bread nor money, nor means to acquire any ;

nor is there friend or neighbour to whom he can apply for help ! He is depressed, and humbled to the dust, so the word is often applied ; he is needy—his eye affects his heart ; he is a beggar—he earnestly requests assistance ; what he needs must come from above, and earnestly he applies to God, for the blessings he needs. He comes to the fountain of mercy for the streams of grace. He comes to him who never suffered a son of Jacob to seek his face in vain ; he wrestles for salvation, and he contends as for life.

IV We may now inquire what reception he meets with ? This must needs be a favourable reception, from the persuasion he had that God, in his infinite kindness, was disposed to treat him mercifully. “The Lord thinketh upon me,” אֲדֹנָי יַחֲשָׁב לִי *Adonai yachasab li*. Adonai—my prop, my stay, the supporter of my body and soul, ponders my case for me, meditates upon me, watches for my safety, and for the best opportunity in which he can display his mercy so as to magnify it, and give me the most effectual and permanent relief.

The word חָשַׁב *chashab*, which we translate *thinks*, has all the significations mentioned above. It signifies also to *embroider*, in which operation, as effected by the needle, the utmost care is taken to represent the same figure on both sides of the cloth ; therefore, the operator is obliged to turn the cloth every time the needle is inserted, in order to see that the stitch answers equally on both sides. This gives us the idea of great skill and attention, for no embroidery can be made in a careless manner. God is working on the heart of the penitent in the text, and he is conscious of this working. “Thou, Lord, thinkest upon me ;” my state, my trials, my mental exercises, my deep necessities, are ever before thee ; and thy all-seeing eye affects thy heart, as my enlightened

eye now affects mine. Thy pity is excited ; thou hast caused me to hope in thy word. Thou hast given me to feel my need of thy salvation, and the desire I have to be saved comes from thyself. Surely, then, thou wilt grant me the desire of my heart, which appears to be so much the desire of thine own.

To know that we are objects of attention to God, that he thinks, meditates upon us, ascertains what we need, and comes forward with the supply,—what a source of confidence ! Who can doubt his loving-kindness, his tender mercy, and his willingness to save under such considerations as these ! He delights to save the soul because it is his own, and has been purchased by his Son's blood.

V He comes to his God by faith, and his faith is in strong exercise. He has not yet obtained the salvation for which he is concerned, but he believes that it is attainable ; he sees the source from which it springs : it is in God, it comes from God, and to God he goes in order to get it. He feels his weakness, and looks to God as his strength ; he feels his bondage, and looks to God as his deliverer. “Thou art my help and my deliverer,” עזרתי ומופלטי *ézerati umephalliti*. The first word, עזר *ézer*, signifies not only help or assistance in general, but an active and energetic help, one that is ever at hand, because ever necessary. Such a kind of help or assistance as God designed woman to be to man, when Adam was created ; and God said, “It is not good for man to be alone,” therefore he made him, עזר כנגדו *ézer kenegelo*, a constant and efficient help, to be ever with him, or right over against him ; constantly at hand, and constantly in view ; within reach, and within sight. Such a help is the Omnipresent and Almighty God to mankind. In him we live and move, and in and through him we

have our being. His presence, acting energetically, supports all things ; by this do all things subsist ; effects cannot subsist without, or independent of, their causes ; every part of creation depends upon God ; he made all, he supports all. This is the general view which the Psalmist's faith takes of the Divine Being ; a view which particularly respects his providence, both general and particular. God made all things, governs all things, sustains all things. By him the grass grows for the cattle ; and by him, corn for the service of man.

But he looks for a gracious deliverance, salvation from sin ; and hence he says, "Thou art my Deliverer. פָּלַט מִפְּלִי *mephalliti*." This word, in its root פָּלַט *phalat*, signifies to escape, to be snatched away from danger of any kind ; death, sin, or perdition :—God not only delivers us from danger by his strong hand ; for "when the adversary comes in as a flood, the Spirit of the Lord lifts up a standard against him ;" but he also causes us to escape ; he shows us our danger, points out its approach, and warns us to flee. In the first case, our strength would avail nothing ; in the second case, we have power, which we are to use. In overwhelming troubles and temptations, and where the well-circumstanced sin (*εὐπερίστατον ἀμαρτίαν*) brings forth all its might, and the roaring lion expects immediately to devour, God sends forth his mighty arm, and delivers the prey out of the teeth of the destroyer. In common cases, he apprises us of our danger, and lays out a way for our escape : we look at the danger, see the opening, shake ourselves from the dust, use the power we have got, call upon God for more, and fight and run, while we are continuing in prayer. To be delivered, or snatched from danger, and to escape from danger, are two different things, and are from different operations of the same Spirit. All who are taught of God know these things. Extraordinary

assistance from God is necessary in extraordinary cases ; ordinary help in ordinary circumstances. In the one, he delivers us by almighty, energetic power ; in the other, he helps us to help ourselves : in both cases, without him we can do nothing. These two cases are well expressed by the poet in the following lines :—

“ I every hour in jeopardy stand,
But thou art my power, and holdest my hand ;
While yet I am calling, thy succour I feel,
It saves me from falling, or plucks me from hell.”

Thus God delivers, and thus he causes us to escape.

Those who are most in earnest with God for deliverance from all sin are those against whom Satan has the greatest wrath. He knows that the strongest hold he can have of any man is by means of indwelling sin. There are multitudes of professors, between whom and him there are no feuds ; he will give them little disturbance, if they permit him to keep his seat quietly. He hates inward holiness ; and when they hate it also, both can walk together, because they are agreed. There are many who as earnestly contend for the necessity and (O horrendum dictu !) for the *utility* of indwelling sin, as there are who contend for the faith once delivered to the saints. Salvation with them is more a change of opinion than a change of heart. They cannot bear to hear of a complete deliverance from all sin in this life : they do not pray for it ; they do not look for it ; they do not believe it. And according to their belief it is unto them ; they still continue under the power of their unholy tempers, and wrath and bitterness are generally the foremost. In what a multitude of churches is Christianity found in a state of nonage ! Who are consistently praying, “ Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love

thee, and worthily magnify thy name"? But how many are looking to Death for the same blessing, as if the inspiration of his carrion breath could effect the mighty change! This is no misrepresentation: death is frequently invoked to come and deliver them out of their troubles; and it is only when he separates body and soul that they expect deliverance from all indwelling sin. If they employed as much time in faith and prayer to God for the destruction of the whole body of sin and death, as they have done in arguing for its continuance, and in abusing those who believed and proclaimed a full and present salvation from all sin, they would long ere this have had a better set of tempers, a more holy heart, and a greater degree of true happiness than they now experience. But, alas for us! we will not come unto Christ that we may have life,—that life which he purchased by his death.

VI. Let us now consider the *importunity* of the man who is fully awakened to a sense of his fallen state, and the necessity of being brought into the salvation of God, in order to be made truly happy. Thus he concludes that prayer, in which every power of his soul was engaged: "Make no tarrying, O my God!" אלהי אל-תאחר *Elohai altahar*, "My God! delay not." The word אחר *achar* signifies to put off, to postpone, to leave a thing to the last, or latest time. This sort of conduct is common with men. What is called, whiling away time, leaving things to the last, not doing what the hand findeth to do, not taking time by the forelock; for

"All promise is poor dilatory man."

Here he pleads with his Maker: Lord, be not to me as men are, both to themselves and to each other; referring everything to the future; and as that future is indeterminate, it is no time, and what is referred to it is

ever to be done, and never performed. I have no promise of the future; I am unsaved; I am dying; if I die in my sins, where thou art I shall never come; I stand on the verge of eternity; I am going into a state that is unchangeable in itself, and admits no change in reference to its inhabitants; what is there unholy must be unholy still; thou hast not assured me that I shall live another hour,—

“ A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell !”

Therefore, now, to-day, while it is called to-day.—

“ Bare thy arm, and give the blow :
Root out and kill the accursed seed !
O avenge me of my foe,
And bruise the serpent's head !”

The promises of God, relative to the salvation of the soul, are all made for the present; for God has given no man a promise of surviving even the present hour; therefore it is his will that we should expect their fulfilment in the present moment. In this moment, redemption from the power, guilt, and pollution of all sin is necessary, in order that we may be able to love God with all our hearts; and, in our life and conversation, worthily magnify his name. It is necessary now, that we may be now prepared to meet our God. And if God wills our happiness now, he wills now that we should be saved from all our sins. It is for the honour of God's justice and mercy—for the honour of the sacrificial passion and death of Christ—for the honour of the efficacy of the Eternal Spirit, that the devil should be conquered, all guilt pardoned, and the polluted heart cleansed from all unrighteousness. When this is done, the soul being freed from all evil propensities, all turbu-

lent, passions rectified, and the love of God shed abroad in the heart by the Holy Spirit, then, and not till then, shall the soul of man feel that happiness for which it was created. Satan is cast out, and Christ dwells in the heart by faith. The man knows he is of God, by the spirit which he has given him. He rejoices in Christ Jesus, and has no confidence in the flesh. He has constant union with God ; begins, continues, and ends every work to his glory, and carries about with him a clear testimony of the approbation of his Maker. His heart is not afraid of any evil terror, but is fixed ; his wanderings are at an end, for he has found that which he sought—HAPPINESS. He is contented—he is satisfied : every wish and every desire rests in God. He cannot wander, because he has not one desire unsatisfied. He has no excitement to look farther, as God meets every wish, and satisfies every desire. He has the Supreme Good, and with it he rests supremely contented.

His great business now is to *watch unto prayer*—to hold fast what he has received ; to put forth all the energies of his renewed powers in the work of faith, the patience of hope, and the labour of love. He may daily grow in grace, because the grace he has received expands and enlarges his mental powers. The soul grows in capacity, and the grace grows according to the increasing powers. And it is by this continual growth, that what he has already received is preserved. He perseveres, because he grows in grace ; he grows in grace, because he is faithful to and uses the grace which he has received. He is a branch in the true Vine. While he abides in it, he partakes of the sap of the stock in which he grows ; but if he abides not in it, if he cease to watch unto prayer, if he hold not fast faith and a good conscience, if he be not diligent in business and fervent in spirit, serving the Lord, he will soon become

a withered branch, and shall be cut off; and, with others of a similar kind, be gathered, bundled up, and burned. If he admit the supposition, that he has attained a state from which he cannot fall, he in that moment begins to backslide, and his fall is at no great distance. Angels kept not their first estate:—Adam lost his Paradise, for he believed Satan, who told him that he could not fall. Let him that most assuredly standeth take heed lest he fall. This is a state of probation. Here, if the fallen may be raised up, here also the fine gold may become dim. Every believer in Christ should assume the motto, BELIEVE, LOVE, OBEY. Acting thus, he is safe: nothing then can separate him from the love of God in Christ: neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature. His mountain stands strong, and he stands strongly on it. He is filled with light and life: the glory of the Lord is risen upon him, but on all that glory there must be a defence. Let him stand fast in the liberty wherewith Christ hath made him free: let him know, let him ever feel, that without Christ he can do nothing. Amen.

VII. Considering all that God has done to make men wise, holy, useful, and happy, it is right that all those who love his salvation should be exhorted to say continually, “Let the Lord be magnified.” אֲבִירוּ תְבִידָּהּ יְהוָה *yomeru tamid yigdal Yehovah*. They should say continually, “Let Jehovah become great and illustrious.”

The original word גדל *gadal* signifies not only to make great, whether in quantity or quality; but, applied to God, it also signifies to declare, set forth, and proclaim the majesty and excellence of the Deity; to honour and make him glorious; to exalt, by enumerating the gracious and glorious acts of the Most High; to give him his true character, as to his power, justice, mercy, faithful-

ness, goodness, &c. ; so that sinners may fear and tremble before him ; penitents confide in him ; and believers may love and obey him. In a word, so to set forth, illustrate, and recommend the high, mighty, and gracious God, that all may be led to praise him for the good he has already done ; the good he is now doing ; and for the good that he has promised to do.

God is not sufficiently known. Some dread him without reason ; some presume on his goodness, without authority ; and others fear to trust in, or expect mercy from him, because he is so holy, and they are so sinful : He, too holy to show mercy ; they, too worthless to expect any. All these take false views of God. The justice of God is not against the poor, humbled, heart-broken penitent ; but against the profligate and the daring offender. The mercy of God is not offered to these, who are rebels against him, but to those who fear his name, and tremble at his word. The portion of the righteous is not for the wicked : the lot of the wicked is not that of the just. The children's bread must not be given to the dogs ; but the members of the household should crowd the Master's table. To all, it may be said, on the authority of God, O ye righteous, it shall be well with you ; for ye shall eat the fruit of your doings. Woe unto you, ye wicked, for it shall be ill with you, for the reward of your hands shall be given you.

But the exhortation in the text, is to them that are saved ; who can rejoice in Christ Jesus, and who have no confidence in the flesh. They can magnify the Lord, and speak good of his name. They should openly and boldly declare, that Jesus, by the grace of God, has tasted death for every man ; that he receiveth sinners,—for he came to seek and save that which is lost ; that he is ever waiting to be gracious ; and that he willeth not the death of a sinner : that all may now return and live ;

that the bowels of his mercy move especially to every penitent ; that he is now ready to blot out all their offences ; that all such may confidently cast themselves on his mercy ; that the blood of Christ will purge their consciences from dead works, and they should be assured, that, on their coming to God through Christ, the Holy Spirit is ready to witness with their spirits that they are the sons and daughters of the Lord Almighty. Thus, God is magnified before sinners who reject his mercy, and penitents who implore it. But the persons in the text who are filled with the fulness of God, are called to magnify the Lord, in showing particularly, that the “ blood of Christ cleanseth from all unrighteousness,”—that Jesus saveth to the uttermost,—that as he has freely justified the ungodly, so will he fully sanctify the unholy,—that he will save believers from all sin in this life ; yea now, for now is the day of this salvation. To them that are sorrowfully saying, “ Lord, if thou wilt, thou canst make me clean,” he can with sovereign authority reply, “ I will, be thou cleansed !” and immediately their leprosy shall depart. He has all power in the heavens and the earth. He came into the world to save men from their sins ; and every moment he stands ready to cleanse every believing soul from all unrighteousness, and fill it with his fulness ; yea, to make it a habitation of God through the Spirit : to work in, and reign over it ; influencing every power and faculty, creating all things new, and stamping the whole with the true, holy, and righteous image of the invisible God.

It is their duty especially to declare these things—to do this continually, תמיד *tamid* ; making it their daily work : a work which is never to be discontinued. The zeal of God in every genuine preacher of the gospel, in reference to these mighty acts of God, and the testimony that he should bear to them, should be like the holy

fire on the altar, always תמיד *tamid*, *burning*, and never go out. Thus, God is magnified when his whole truth is proclaimed. Both his justice and mercy are magnified, in the proclamation, that Jesus Christ died for all men ; that his blood was shed for the whole human race ; that the ransom price is paid down for every human soul ; and that all may be saved. His power and holiness are magnified, when full redemption in his blood is proclaimed ; and that he stands ever as ready to purify from all unrighteousness, as to justify from all ungodliness. Hallelujah ! Save now, O Lord, we beseech thee ! O Lord, send now prosperity !

“ His only righteabusiness I show,
His saving truth proclaim :
'Tis all my business here below,
To cry, ‘ Behold the Lamb !’

“ Happy, if with my latest breath,
I may but gasp his name ;
Preach him to all, and cry in death,
Behold, behold the Lamb !”

Haydon Hall, Nov. 16, 1830.

SERMON XLIII.

THE HIGH COMMISSION.

HABAKKUK ii. 14, and ISAIAH xi. 9.

Και ειπην αυτοις, πορευθεντες εις τον κοσμον απαντα, κερυζατε το ευαγγελιον παση τη κτισει· ο πιστευσας και βαπτισθεις, σωθησεται· ο δε απιστησας κατακριθησεται.

“ For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.”

FROM the nature and perfections of God it may be most conclusively argued that, having made all human beings of the same blood, wheresoever scattered over the face of the earth, and all human spirits of the same nature, he must have designed them for the same kind of happiness; not preferring any family or individual to another, as he had made all equal, and could have no reason for any predilections, for his own nature is too pure and perfect to admit of any capricious feelings or propensities.

Much less could he have designed, that any individual, family, or nation of men should be miserable, while all the rest of the same genus should be happy. As to the geographical, political, and social differences that arose after the Fall, they were either such as did not necessarily tend to prevent, in reference to any, the happiness which the Creator designed for the whole; or those differences arose out of that Fall, from the indulgence of those sinful propensities which were then acquired; of

from the operations of a wise providence, which was often employed in counterworking men's pernicious designs ; and thus God restrained or corrected moral evil, by the natural evil which it had produced. In consequence, peoples and nations became objects of the divine displeasure or kindness, according as they were vicious or virtuous ; i. e., according as they had used or abused that preventing grace, or measure of light and power which God gives to every man ; and the quantum of the pleasure or displeasure of the Creator was ever proportioned to the different degrees of righteousness or wickedness found in their conduct. But in every case, God was fully seen to hate the evil and to love the good. His judgments were not poured out on the righteous, and his complacential regards ever placed upon the wicked. With the various workings of his providence, in managing the affairs of men, we are not at present concerned. Because mercy rejoices over judgment, he causes his sun to shine upon the evil and the good, and sends his rain upon the just and unjust.

The original impartial feeling was manifested in all his plans for the redemption and amelioration of the moral state of the human race. "He so loved the world that he gave his only-begotten son, that they who believe on him should not perish, but have everlasting life : and he was made a little lower than the angels, that by the grace of God, he might taste death for every man." And that all men might be equally benefited by the wonderful incarnation of this glorious Being, he commanded that the system of truth that contained those glad tidings, should be proclaimed throughout the world, and men be called to believe on him who was incarnated, suffered, died, and rose again from the dead for them ; with the positive promise that they who should conscientiously receive the doctrine, and believe on him,

should be saved : be made happy and holy in this world, and glorious eternally in that which is to come.

That it was the design of the great Creator to bless all men by his light and truth, and cause the Christian religion to become the religion of the terraqueous globe, is evident enough from his own declarations, in the revelation he has made of his own will ; of his counsels and designs, in which he has declared, that he willeth not the death of a sinner, but on the contrary, wills that all should come to the knowledge of the truth and be saved. To prove the truth of this, we have, 1. Prophecy. 2. Precepts. 3. Testimony.

I. PROPHECY. When sin entered into the world, the ruin which would be diffused throughout the whole human mass, was not only foreseen, but a remedy was provided. The poison and the antidote are particularly referred to in this prophetic declaration, "I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. The serpent had deceived the woman, the woman deluded the man, both man and woman transgressed the divine commandment, sinned against God and their own souls, and thus brought death into the world and all our woe. Sin, the nature of Satan, is represented here under the notion of a poison by which the whole human stock is infected : the poison gliding down through all the ramifications of that stock, and diffusing itself by natural generation through all the families of man : bruising the heel, putting all the posterities of the first human pair to pain and wretchedness. On the other hand, we see the provided antidote and remedy : the seed of the woman, the Son born of a virgin, suffering, dying, rising from the dead, and showing that, by the grace of God, he was to taste death for every man. His influence was communicated by his

own Spirit, to the souls of men, to enlighten them and quicken them, and thus implant in them an antagonist power to the dark and seductive nature of sin ; for he was that true light that was to illuminate every man that cometh into the world, John i. 9 : and it was by this preternaturally restored influence that man has had from the beginning, light to discern sin, power to resist it, and grace to lay hold on the hope set before him in the gospel of Christ. Now, to this seed of the woman, this divine person born of the virgin, this suffering, dying, rising, and reigning Saviour, all prophecy from Adam to the incarnation bore testimony, that he was to taste and did taste death for every man, and that all who believe on his name should receive remission of sins. But let us follow this general prophecy down the stream of time.

In the seed of Abraham, through his son Isaac, all the nations of the earth were to be blessed : Thus saith the Lord to Abraham, “ I will make of thee a great nation, and I will bless thee and make thy name great : and thou shalt be a blessing : And I will bless them that bless thee : and in thee shall all families of the earth be blessed.” See Gen. xii. 2, 3.

This prophecy is repeated more circumstantially to Abraham, when he had offered his son Isaac to God “ By myself have I sworn, saith the Lord—in blessing I will bless thee ; and in multiplying will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore ; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed.” Gen. xxii. 16, 17, 18.

This same promise is repeated to his son Isaac about sixty-eight years afterwards ; and though a little abridged yet, with a remarkable difference, “ sojourn in this land (Gerar in the land of the Philistines) and I will be with

thee, and will bless thee : for unto thee, and unto thy seed, I will give all these countries ; and I will perform the oath which I sware unto Abraham thy father : and I will make thy seed to multiply as the stars of heaven ; and I will give unto thy seed all these countries ; and in thy seed shall the nations of the earth be blessed." Gen. xxvi. 3, 4. In the first prophecy, the blessing is promised to all the families of the earth. In the second, to all the nations of the earth—in the third to all those countries, Gerar, and other parts of Arabia, &c. where Isaac then sojourned, Gal. i. 17, Acts ii. 10, 11, and the whole land of Judea, in which Jesus was manifested, and where the gospel of his kingdom was first preached ; and to all the nations of the earth, to Syria, the lesser Asia, Greece, Italy, the isles of the sea, to which the disciples, on their being persecuted by the Jews, went forth, they and their successors, till in a short time all the then accessible parts of the globe were blessed with the joyful sound. Since their time, as new nations were discovered, by means of the extension of commerce, the gospel of our blessed Lord has been preached in those nations, and is now penetrating, and as it penetrates, blessing with civilization, liberty, useful arts and sciences, and with these, what is under God, the fountain of all good, the liberty of the gospel, and salvation from all sin ; and as the invariable result of these, mental, social, and domestic happiness. Thus, all the nations, all the countries, all the families, and all the individuals of the earth are receiving the universal blessing. And, that this gospel was not designed for the Jews exclusively, but for the Gentiles, who were the first in the divine purpose, in the original covenant made with Abraham, we learn from this, that the covenant was made with him and with his seed while he was yet in uncircumcision ; and to this purpose is the strong assertion of St. Paul, while pro-

claiming the doctrine of justification by faith, Gal. iii. 6—8. "Abraham believed God, and it was accounted to him for righteousness. They which are of faith, the same are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, In thee shall all nations be blessed." Now to Abraham and to his seed were the promises made, not merely to his simple descendents, through Isaac, but says the apostle, "To thy seed which is Christ," Gal. iii. 16 ; and that very Christ who tasted death for every man, commanded his disciples to go into all the world and preach the gospel to every creature. Hence, it is evident that as Christ died for all men, so it is the will of God, that all men should be saved.

In the current of prophecy, we see others to the same effect, but more specific. Thus Malachi i. 11 : "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles ; and in every place incense shall be offered to my name, and a pure offering ; for my name shall be great among the heathen, saith the Lord of hosts."

And likewise Joel ii. 28—32 : "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon my servants and handmaids in those days, will I pour out my Spirit."—"And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered."

From the use made of these words by St. Peter, Act ii. 16—21, and by St. Paul, Rom. x. 13, it is plainly evident that the calling of the Gentiles into the pale of the Christian church was intended ; and not only a part of them, or some nations, but the whole of the nation

of the habitable globe. According to the opinion of the best commentators, the whole of Psalm lxxii., is to be understood in this way, and especially the following verses, which seem at first view to refer to Solomon; but a much greater than Solomon is here. Ver. 8: "He shall have a dominion from sea to sea, from the river unto the ends of the earth." Ver. 9: "They that dwell in the wilderness shall bow before him." Ver. 10: "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." Ver. 11: "Yea, all kings shall fall down before him: all nations shall serve him." Ver. 17: "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him; yea, all nations shall call him blessed."—See Ps. lxxxvi. 9. See also Amos ix. 11, 12: "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; that the people may possess the remnant of Edom, and of all the heathen that are called by my name, saith the Lord, that doeth this." See this prophecy quoted at length by St James, Acts xv. 15—17, and evidently referred to the universal spread of the gospel, according to the primitive design of God. To this and the dark sinful state of the Gentiles, the prophet Isaiah refers, chap. ix. 2: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." See Matt. iv. 16; see also the whole of Isai. lx., where this glorious event is clearly foretold. And Zech. ii. 11: "And many nations shall be joined to the Lord in that day, and shall be my people." And ix. 10, 11: "And he shall speak peace unto the heathen, and his dominion shall be from sea to sea," &c.

The preaching of the apostles both to the Jews and to the Gentiles is beautifully pointed out in the following

passages : "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation," Isai. lii. 7. "The Lord that made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God," ver. 10. "And I will have mercy upon her that hath not obtained mercy ; and I will say to them that were not my people, Thou art my people ; and they shall say, Thou art my God," Hosea ii. 23 ; see also Rom. ix. 25. And hear St. Paul stating that the preaching of the gospel both to Jews and Gentiles was in consequence of the divine purpose, declared by the ancient prophets : "Now I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers ; and that the Gentiles might glorify God for his mercy, as it is written, "For this cause I will confess to thee among the Gentiles—rejoice all ye Gentiles with his people—praise the Lord all ye Gentiles, and laud him all ye people.—There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust," Rom. xv. 8—12. The following portions may be adduced in corroboration of the very pointed prophecies above quoted.

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee," Ps. xxii. 27. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name," Ps. lxxxvi. 9. "Declare his glory among the heathen ; his wonders among all people. O worship the Lord in the beauty of holiness, fear before him all the earth. Say among the heathen, The Lord reigneth ; he shall judge the people righteously," Ps. xcvi. 3, 4, 9, 10. "The Lord gave the word, great was the company of those that published it ;"

literally, of "those who preached the gospel," Ps. lxxviii. 11. "But in the last days shall it come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations," Mic. iv. 1—3. In the prophet Isaiah we find the same prediction in nearly the same words, with some additions. "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. O house of Jacob, come ye and let us walk in the light of the Lord," Isai. ii. 2—5. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then shall the end be;" that is, of the Jewish commonwealth. "And the gospel must first be published among all nations," Matt. xiii. 10. "Believe me that the hour cometh, when ye shall neither in this mountain (Gerizim) nor in Jerusalem, worship the Father—but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth," John iv. 21, 23.

Our Lord's observations relative to the woman's anointing his feet, contain an indirect, and yet by inference a pointed, prophecy of the universal spread of the gospel. "Verily I say unto you, wheresoever this gospel shall be preached in the whole world, *εν όλω τῇ κοσμῳ*, shall also this, that this woman hath done, be told for a memorial of her," Matt. xxvi. 13. The parallel text is equally strong: "Verily I say unto you, wheresoever this gospel

shall be preached throughout the whole world, *εις όλον τον κοσμον*, this also that she hath done shall be spoken of for a memorial of her," Mark xiv. 9. \

Finally, our Lord's own testimony is decisive: "Then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer (*και ούτως εδει παθειν τον Χριστον*) and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke xxiv. 45—47.

And when he had purposed to break up the Jewish pale by sending Paul to preach the gospel to the Gentiles, he shows his design by using the following words: "But the Lord said unto him (Ananias), Go thy way, for he (Saul) is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel," Acts ix. 15. And thus Ananias declared the counsel of God to Saul. "The God of our fathers hath chosen thee that thou shouldst know HIS WILL, and see that just one, and shouldst hear the words of his mouth; for thou shalt be his witness unto all men, of what thou hast seen and heard," Acts xxii. 14, 15. And after Saul had opened his testimony at Jerusalem, and they rejected that testimony, he received his full commission from Christ himself: "He said unto me, Depart, for I will send thee far hence unto the Gentiles," Acts xxii. 21. "Arise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes, to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgive-

ness of sins, and inheritance among them that are sanctified, by faith that is in me," Acts xxvi. 16—18.

Though Paul was especially the apostle of the uncircumcision, and Peter of the circumcision, yet this apostle took a very early step in this mission, after God by the vision of the clean and unclean beasts had broken down the middle wall of partition which had long separated the Jews and the Gentiles ; and even the Jews discerned this, when St. Peter had recounted the vision of the sheet let down from heaven, and heard how God had poured out his Holy Spirit on them of the uncircumcision, "for when they heard these things they held their peace (no longer doubted nor gainsayed), but glorified God, saying, Thus hath God also to the Gentiles granted repentance unto life," Acts xi. 18.

Thus we have seen a partial unfolding of the great design as far as prophecy is concerned in predicting the divine purpose relative to the salvation of a lost world by Jesus Christ, and the freeness and fulness of the provision thus made, and now we come to see the precepts which God gives to men relative to the publication of that gospel, and to their receiving, believing, and acting according to the holy commandment which he has delivered unto them. And as several of the preceding Scriptures have been produced to show that the original design of God was to make men happy, and that the Gentiles should be called to believe the gospel, that they and the Jews should become one fold under one Shepherd and Bishop of all souls, it will be necessary to refer again to some of those Scriptures which have been already cited as prophecies, to lend their assistance here as precepts, relative to the publication and reception of their gospel, as several of them contain both prophecy and precepts.

II. PRECEPTS relative to the reception of the Gospel, &c.

The declaration made by God to Moses, and by him to the children of Israel, is very proper to come at the head, and introduce all the others : "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me, unto him shall ye hearken: and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him," Deut. xviii. 15, 18, 19. "And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people," Acts iii. 22, 23.

There is another remarkable promise of the Messiah, connected with strong and persuasive precepts given by the prophet Isaiah : "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord : My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed ; nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," Isai. lix. 20, 21. See Rom. xi. 26, 27.

And again : "Look unto me and be ye saved, all the ends of the earth ; for I am God, and there is none else. For I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return ; That unto me every knee shall bow, every tongue shall swear," Isai. xlv. 22, 23.

The following words of the Psalmist are full to the point, and on this subject their testimony is of great im-

portance. "I have set my king upon my holy hill of Zion; I will declare the decree; the Lord hath said unto me, Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him," Ps. ii. 6—12.

REFLECTIONS.

On the evidence of the prophecy of Moses, the Jews, because of their rejection of our blessed Lord, are cut off from among the people of God. They are no church; they have no atoning priest, no sacrifice, and no king. Their state is the most deplorable.

On the evidence of the strongest facts, the Redeemer (the *גואל* *goel* or kinsman, he who was flesh of our flesh, and bone of our bone) is come to Zion, and has offered up his life for the transgressions of his people, the Jews; but they would not turn from their transgressions in Jacob, and therefore continue still in their sins. But the Gentiles believed on him, and hence they were made partakers of his Spirit, and received of his doctrines, and they continue a flourishing, increasing church. He has poured out his Spirit upon them, the words that were in his mouth he has given to them, and hitherto they have not departed from them, nor from their seed's seed, and are likely to be their inheritance, and that of their spiritual posterity for ever.

To these same Jews and their progeny, God, by David, has declared his decree; Jesus is set on the holy hill of Zion; as king, offers instruction and reconciliation to

Jews and Gentiles. All may embrace Jesus and be reconciled to God through him ; but those who do not shall be dashed to pieces by the rod of his wrath, for they only who trust in him shall be blessed.

That his disciples might have the fullest proof that all should hear his gospel, believe and be saved, he thus commands them : "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved," Mark xvi. 15, 16. "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead, and that repentance and remission of sins should be preached in his name among all nations," Luke xiv. 46, 47. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you always unto the end of the world," Matt. xxviii. 19, 20.

That they might expect to be fully qualified for this great work, he renewed the commission after his resurrection, with the most direct promise of the Holy Spirit. "Ye shall receive the power of the Holy Ghost coming upon you ; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth," Acts i. 8.

For this promise they waited, and this they diligently sought by prayer and fasting : "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them ; and when they had fasted and prayed, and laid their hands on them, they sent them away ; so they, being sent forth by the Holy Ghost, departed unto Seleucia, from thence they sailed to Cyprus, Salamis, Paphos, Perga, Pamphylia, Antioch, Pisidia," &c., Acts xiii. 2—14, and at Pisidia they went into the synagogue

on the sabbath-day, and preached to the Jews ; and in the course of a powerful and pathetic sermon, they said, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins ; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii. 32—39. "But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul ; contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you ; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth." The Jews expelled them out of their coasts, but they shook off the dust of their feet against them. Acts xiii. 45, 46, 47, 50, 51. This hour was the most momentous in the whole Jewish history. They now finally rejected the Lord that bought them. They contradicted the truth, and blasphemed their God. The apostles feeling now that they had fulfilled the will of God with respect to the offer of the salvation of the gospel to them, they abandoned them, and gave themselves up to the Gentiles, who had long appeared to have been reprobates, and were considered and despised as such by the Jews, who had long been the elect of God ; but the Gentiles became now elected and adopted in the stead of the now reprobated Jews ; and so from that day to the present, no general offer of salvation has been made to them ; and they continue to

bear the fearful mark of God's reprobation. The Jews consider their sin in the matter of Aaron's golden calf, so exceeding sinful, that in all the judgments and afflictions which they have since borne as a people, there are some grains, say they, of that golden calf; so from the day that Jesus and his gospel were rejected by them at Pisidia, some particles of the dust of their reprobation, shaken off from the feet of the apostles, cleaves still to their persons. They having constructively judged themselves unworthy of everlasting life, they are now judicially destitute of that which they have despised, and continue to reject and blaspheme. But thou, O Lord, how long! See pp. 465, 466.

As the gospel of Christ is a complete system of doctrine or teaching, the whole of it must be proclaimed to the people, that they may fully learn all that concerns their safety in time and eternity; and to declare all these things belongs to the preceptive part of the gospel: and thus St. Peter: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, he is Lord of all. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins," Acts x. 36, 39, 42, 43. St. Paul bears a similar testimony, "And the times of this ignorance (the state in which the Gentile world lay) God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness by that man which he hath ordained," Acts xvii. 30, 31. "Neither is there salvation in any other: for there is none other name under heaven given among men where-

by we must be saved," Acts iv. 12. "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." 1 Cor. ix. 14. The final, and the most authoritative precept is that which our blessed Lord has put in the mouths of all who profess his religion, and believe on his name: every child knows this precept, and every adult should offer it as a daily petition, with the most pious fervour, unto his God: "Our Father who art in heaven; Hallowed be thy name. Thy kingdom come! Thy will be done in earth, as it is in heaven."

Thus we have the most positive evidence that the apostles were commanded of God to proclaim the gospel everywhere: to testify to Jews and Greeks repentance towards God, and faith in our Lord Jesus Christ. It is not a matter of indifference whether the gospel be preached or not: it must be preached in order that men may be saved; for as there is no other name by which men can be saved, so there is no other doctrine, no other form of religion but the gospel of Jesus, which God will bless to the salvation of men. And as every man should love his neighbour as himself, so he should do everything in his power to send this gospel to every part of the habitable world. If we pray to God that his kingdom may come, we should endeavour to promote its coming. We cannot expect that heathens will come to us for that gospel of which they know nothing; we must take it to them, we must offer it to them, show them its excellence and importance. We must frank that gospel on its passage; give it to them without money and without price; and that the heathen may get the bread of life, we must, if necessary, abridge ourselves of a measure of the bread that perisheth. We cannot be guiltless, if we do not, as far as we reasonably can, send the gospel to the multitudes that are perishing for lack of knowledge. That these prophecies and precepts were properly understood

by the apostles and primitive Christians, there can be no doubt; and that the evidence that they were so, is abundant, not only in the sacred records, but also in the annals of the primitive church, I shall show by collating, thirdly, the testimonies.

III. TESTIMONIES.

1. In reference to the history of our Lord, and the grand facts of his passion and death, the perfidy of Judas, his tragical end, and the necessity of having the number of the apostolate filled up, and the choice that fell on Matthias; the discourse of Peter, in the company of the one hundred and twenty disciples, is a very important testimony. See the discourse on Acts i. 15—26.

2. Afterwards, the wonderful effusion of the Holy Spirit on the day of Pentecost, when the gift of various tongues was given to the disciples, by which they were so wonderfully qualified to preach the gospel to the different nations of the earth, was a direct fulfilment of our Lord's promise, Acts i. 4; and a strong proof that the whole system was divine, and all begun and carried on by a divine agency.

3. The multitude of strangers from various nations that were present at that time, and heard the disciples speaking various kinds of tongues, which, as they were uneducated men, it was evident they had not learned; and the miracle was still the greater when each of these strangers heard Galileans speak, so that whatever was spoken they understood in their own tongue. And they did not understand the things that were spoken, from any affinity in the languages, which might have been argued, had there been none present but they who understood Hebrew, Chaldee, and Syriac, which have such an affinity among themselves, being cognate languages; for there were present, Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea, Cappa-

docia, Pontus, Asia, Phrygia, Pamphylia, and Egypt ; persons from Lybia, about Cyrene, strangers of Rome, Jews, and Proselytes, Cretes, and Arabians. All these heard the apostles speak in their respective tongues. "the wonderful works of God;" Acts ii. 4—11.

4. And there is some reason to doubt whether the gift of tongues received at this time were ever taken away from original disciples. Wherever they went we never find them at a loss to make themselves understood by the people of the different countries to whom they preached, whether they were Greeks, Latins, Arabians, Parthians, Chaldeans, Medo-Persians ; persons who used the Phœnician tongue, as the Maltese then did ; or the ancient Coptic, as the Egyptians did. And it is remarkable that we never find any of the apostles employing an interpreter. If this gift of tongues were continued it must have been to themselves, and to all that were acquainted with the fact, a standing proof, not only of the miracles which had been wrought, but also of the divinity of that religion, in the behalf of which the miracle took place.

5. Again, the evidence of the truth of the birth, preaching, miracles, passion, death by crucifixion, resurrection, and ascension of Christ, was so complete from this miracle of the gift of tongues, that while Peter was pleading on the proof, the Holy Spirit bore his testimony to the reasoning, many were cut to the heart, and in the same day three thousand thorough converts were added to the church.

6. And notwithstanding the opposition that was made to the preaching of Christ crucified, and the persecution that was raised against the apostles, and even against the private members of the church, yet converts were made daily ; and converts were not such in creed or opinion merely, for who would expose themselves to loss of pro-

perty, to persecution, and death, on account of an opinion or point of religious belief ; but as they were cut to the heart (*κατενυγησαν*, “deeply pricked in heart,”) under the preaching,” ver. 37, so they were converted in heart ; hence they are termed here *τοὺς σωσομένους*, “the saved,” persons now saved from the love, power, and guilt of sin ; not those that should be saved, as one thriftlessly renders it, as if the salvation alone had reference to their final state, and not to their being now qualified to become members of the visible church, and mystical body of Christ. These daily conversions, in such circumstances, were daily testimonies of the truth of Christianity.

7. Not only the multitude of converts, but also the unanimity and harmony of the whole, being one in sentiment, and one in feeling, was a strong testimony to the truth of the doctrines they had received ; for it is particularly noted, that “the multitude of them that believed were of one heart, and one soul, neither said any one of them that aught of the things which he possessed was his own ; but they had all things common ;” Acts iv. 32.

8. Notwithstanding the dangers to which they were exposed, they boldly professed their faith in Christ crucified, and peremptorily refused to obey the Jewish rulers when they commanded them to preach no more in the name of Christ ; on which occasion Peter and John answered, and said unto them, “Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye ; for we cannot but speak the things which we have seen and heard ;” Acts iv. 19, 20. It is true that they were insulted, and awfully threatened, but they took all these threatenings and laid them before the Lord, implored his protection, and prayed for courage : “And now, Lord, behold their threatenings, and grant

unto thy servants, that with all boldness they may speak thy word ; by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child, Jesus ;" Acts iv. 29, 30. And their application to the strong for strength was not in vain, for, " when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with all boldness ;" ver. 31. When, after this, they were taken up, and thrown into the common prison, grievously scourged and threatened with death, they were not in the least intimidated ; for when the high-priest and the council interrogated them, saying, " Did we not straightly command you that you should not teach in this name ? and behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us ;" Peter, and the other apostles, made their usual apology for their conduct, " We ought to obey God rather than men ;" and instantly, in the very jaws of death, they brought home the charge of the murder of Christ against them, " The God of our fathers raised up Jesus, whom ye slew and hanged on a tree ; him hath God exalted with his right hand, a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him ;" Acts v. 28—32. Though, on this occasion, they were dismissed, but not without the usual charge, " to preach no more," and threatened with death if they did, and beaten because they had already disobeyed those bad men, yet they triumphed in their disgrace and in their stripes, " and departed from the council rejoicing that they were counted worthy to suffer shame for his name ; and daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ ;" Acts v. 23—44. No persecutions terrified them, nor prevented others from joining

them ; so “that multitudes, both of men and women, believed, and were added to the Lord ;” ver. 14. And in all those troublous times, “the word of God increased, and the number of the disciples multiplied in Jerusalem greatly ; and a great company of the priests were obedient to the faith ;” Acts vi. 7. This last fact is an overwhelming testimony of the power of the preaching of Christ crucified, and of the influence by which God accompanied that doctrine to the souls of men ; a great company of the priests were obedient to the faith ! The evidence must have been bright indeed to have overcome their prejudices, to have softened their hearts, and to have caused them, by embracing the doctrine of Christ crucified, to pronounce their own condemnation !

8. With such men as preachers, with such an Agent as the Holy Spirit to accompany the truths they declared to the hearts of the people,—with such opening and predisposing energies as those employed by the divine providence,—no wonder the word of the Lord had free course, ran, and was glorified, and that the little leaven appeared to diffuse its influence through the whole lump. Hence we find that Samaria received the word of the gospel by the ministry of Philip ; Acts viii. 4—8. And many villages of the Samaritans received the truth, under the preaching of Peter and John ; Acts viii. 25. A eunuch, of Candace, queen of the Ethiopians, was baptized into the faith of our Lord Jesus Christ by Philip, and was in a short time well instructed in divine things ; and is supposed to have, on his return, proclaimed the gospel to his countrymen ; see Acts viii. 26—39. And this same Philip travelled from Azotus, or Ashdod, to Cæsarea, preaching Jesus in all the cities through which he passed ; ver. 40.

9. Saul, a violent persecutor, afterwards called Paul, was miraculously converted ; see Acts ix. 3—19, xxii. 6, &c., xxvi. 12 ; and being fully convinced of the truth

of the gospel, preached Jesus at Damascus, and in various synagogues of the Jews, and became the chief means of spreading the knowledge of Christ crucified, through several parts of Palestine, Syria, Asia Minor, Greece, Italy, &c. His history and conversion are in themselves such a testimony and proof of the truth of the gospel, as cannot be overthrown by either the reason, sophistry, or cunning of man. Under the preaching of Peter at Cæsarea, a centurion, with his family and neighbours, were converted; and the Holy Spirit was poured out on both Jews and heathens, so "that they spake with divers tongues, magnifying the Lord;" Acts x. 1—48.

10. The persecution still raging, by which Stephen was martyred, many of the disciples were scattered abroad, and travelled as far as Phenice, Cyprus, and Antioch, proclaiming the gospel, but chiefly to the Jews; and the hand of the Lord being with them, "a great number believed, and turned unto the Lord;" Acts xi. 19—21. The Church at Jerusalem, hearing of this, sent Barnabas to Antioch to visit them, who preached so successfully that much people was added unto the Lord, ver. 22—24; and, during a whole year, Barnabas and Saul ministered in this city, and taught much people. So popular did the gospel become in Antioch, that the believers in it then received the denomination of CHRISTIANS, which became universal, and prevails to the present day; Acts xi. 25, 26. The followers of Christ received this very expressive title about A.D. 43. They were called Christians, because they belonged to Christ. spoke about Christ, recommended Christ, had the spirit of Christ, and lived according to the precepts of CHRIST.

11. After the persecution raised by Herod, and his tragical death, the word of the Lord had free course, and was glorified. See Acts xii. 1—24; see also Acts xiii. 43, 44, 48, 49. A great multitude of Jews and Gentiles

were converted at Iconium, under the preaching of Paul and Barnabas. See Acts xiv. 1, 3—27, xv. 12, &c. But the Christian doctrine spread rapidly through Derbe, Lystra, Phrygia, Galatia, Troas, Macedonia, Philippi, &c.; Acts xvi. 1, &c. Also in Amphipolis, Apollonia, Thessalonica, Berea, and Athens, by the ministry of St. Paul; Acts xvii. 1—4, 10, 12, 34. And at Corinth, where many were converted, Acts xviii. 1—10, 11; and also in Syria, and Ephesus, Antioch, Galatia, and Phrygia, through which places the apostle travelled in order to strengthen the churches; ver. 18, 23. See also chap. xix. 1, 10, &c., in which it is stated, that Paul continued so effectually to preach Christ at Ephesus, and the adjoining parts, for two years, that “all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks;” so mightily grew the word of God and prevailed, ver. 20, &c.

According to Demetrius, the craftsman, “almost through all Asia, Paul had persuaded and turned away much people, saying (as well he might) that they be no gods which are made with hands,” ver. 25. See also Acts xxi. 17—19. But who thinks that gold and silver coined into what is called money, or manufactured and stamped in the various forms in which plate appears in the mansions of the great, are not gods, though made with hands? There is not one in 100,000, who has these, that does not think them to be gods; and does not treat them as gods, by building all his hopes on them, and seeking all his happiness from them! The different forms of wealth, and the different fashions of plate, are the same in the present time as the Venus de Medicis, the Apollo de Belvidere, the Hercules Farnese, the Minervas, Mercuries, Cupids, Hebes, Junos, and all others, down to Pluto and Proserpine, of the most eminent sculptors of antiquity, were among our elder brothers, heathens in Greece, Rome, and Asia. Yea, we

preserve their images, build them temples, have shrines to their honour in lawns and shrubberies, and sacrifice much to their accommodation, though we offer not bloody sacrifices to appease their wrath, or propitiate their favour.

Hear this, O Europe, thou land of metallic idolatry !

That the Jews did so completely reject the gospel, and followed up their rejection of it and its author, whom they had lately crucified, with a systematic persecution of his disciples and their converts, is sufficiently evident from the preceding extracts ; and that in consequence of this, God, though he for a time left them their candlestick, yet he took away their light, as he had declared before by his prophets. We learn this from the following testimonies, one of which (Acts xiii. 46) has already been referred to, with some appropriate reflections ; and the prophecy introduced on which it was founded ; see p. 455. The others, which are to the same effect, are these : Paul's testimony against the Jews at Corinth : " And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that JESUS is the CHRIST. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean : from henceforth I will go unto the Gentiles," Acts xviii. 5, 6. This was a second declaration of the rejection of the Jews, because they had fully and finally rejected Christ and his gospel. The former was at Antioch in Pisidia, Acts xiii. 46, 47, about A. D. 45, and this declaration was made by Paul and Barnabas conjointly. This second was made at Corinth by Paul himself, Silas and Timotheus being present, about A. D. 54. There is a third, which was made at Rome, A. D. 63, by Paul himself, being then a prisoner, and is connected with several very awful circumstances, which are related

Acts xxviii. 23—28. Paul being just arrived a prisoner at Rome, having appealed from the persecuting Jews at Jerusalem to Cæsar, had some conferences with the chief Jews resident there, who desired to have full information from him concerning Christianity. They appointed him a day, in which they promised to attend him in his prison-house ; and came according to appointment ; and to them “he expounded and testified the kingdom of God, persuading them concerning JESUS, both out of the law of Moses, and out of the Prophets, from morning till evening ; and some believed the things that were spoken, and some believed not. And when they agreed not among themselves, they departed, after Paul had spoken one word.

“Well spake the HOLY GHOST by Isaiah the prophet to our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and they will hear it,” Acts xxviii. 23—28.

As these judicial declarations of the final rejection of the Jews, and the election of the Gentiles in their stead, are of great importance in reference to the state of the Jews from the apostolic times to the present, and to the Gentile world in reference to their present condition, and the state of salvation to which they are called, I shall lay them down in the order of their occurrence :—

1st DECLARATION, made at ANTIOCH, in Pisidia, by Paul and Barnabas conjointly, A. D. 45 ; recorded Acts xiii. 46—48.

2nd DECLARATION, made at CORINTH by Paul himself; Silas and Timothy being present, A. D. 54; recorded Acts xviii. 5, 6.

3rd DECLARATION, made at ROME by Paul, while there a prisoner, about A. D. 63; recorded Acts xxviii. 23—28.

On these we may remark, 1st. That the Jews were not rejected till they had obstinately and finally rejected the Lord that bought them. 2nd. That they continue as a people in the same spirit to the present day, contradicting and blaspheming. "Lo, then, we also turn unto the Gentiles, and they will hear us."

In the great work of evangelizing the world, the true apostles of the Lord Jesus Christ, while the Jews require a sign, and the Greeks seek after wisdom, proceed with the declaration, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God," 1 Cor. i. 22—24.

"Testifying both to Jews and Gentiles repentance towards God, and faith toward our Lord Jesus Christ," Acts xx. 21.

"Their line is gone out through all the earth, and their words to the end of the world," Ps. xix. 4; Rom. x. 18. No bounds are set to the extension and success of the messengers of peace. "Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ; according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, to God only wise be glory through Christ Jesus, for ever. Amen." Rom. xvi. 25—27.

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you alway, even unto the end of the world,” Matt. xxviii. 19, 20.

“And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following,” Mark xvi. 20. Thus we find prophecy has proclaimed this event, precept has enjoined it, and testimony has proved it.

After this, it is truly astonishing how rapidly the messengers of the gospel overran most parts of the Roman empire, converting multitudes of thousands of Gentiles, and establishing churches in all regions and countries ; the Gentiles everywhere coming to that divine light that had proceeded from Judæa, and kings to the brightness rising. Wherever they went, the call of the Gentiles proved to be the call of God.

The rapid progress of the gospel has been distinctly noted by the earliest Christian writers ; and even they who lived nearest to the facts of the gospel history, and themselves witnessed much of the mighty workings of the Divine Spirit, have spoken of this progress with exultation and astonishment. Both the apostles and their immediate successors carried the gospel everywhere : they set no bounds to their desires, no limits to their labours, but the great circles that encompass the globe. To the apostles there was but one bishopric, and to their fellow-labourers, one parish—that was the terra-queous globe ; and it could be none otherwise, as he who made and who sustains the heavens, the earth, the sea, and all things, had said to them, “Go ye into all the world, and preach the gospel to every creature.” Receiving this commission from their God, soon their line went out through all the earth, and their word (doctrine)

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1. Nothing
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to the end of the world. The barbarous, as well as the civilized parts of the earth, were equally objects of their godly zeal. They speedily left the limits of the Roman world behind them ; and the first voyages of discovery in those ancient times, which had in view the benefit of man, were those of apostles and their successors, to find souls that stood in need of salvation, and to furnish the salvation they needed :—and it is particularly remarked by a very ancient writer (Tertullian *Advers. Judeas*, c. 7), that places that were inaccessible to the Roman lust of power and conquest, were penetrated everywhere by the messengers of the gospel, preaching Christ crucified. Even in Britain, the most secret recesses and inaccessible fastnesses, where the Roman legions dared not to show their helmets and their swords, were subdued by that rod of his strength that Jesus sent out of Zion ; and in them the Prince of peace governed in the splendour of his holiness : his subjects were his children, his children were all taught by him, and of the peace and prosperity of his kingdom there is no end. It would be easy to give numerous testimonies of those facts from a long list of the most respectable vouchers, for the first 400 years after the ascension of our Lord ; but this is the less necessary here, as I have already produced several in another work, “*A short Account of the Introduction of the Gospel into the British Isles*,” to which the reader may refer.

INFERENCES FROM THE ABOVE STATEMENTS.

1. Nothing is more evident, than that man is naturally, in all his generations, and in all the places of his sojournings, in a state of moral darkness, degradation, and wretchedness. No matter what his complexion may be, the air that he breathes, the soil that nourishes him, or the length or shortness of his day, or the cold or heat

of his climate. Whatever discrepancies there may be in the above, one thing is common to the whole human family ; all are gone out of the way ; all are fallen, and become abominable ; all have sinned and come short of the glory of God ; all are wretched, and are perishing for lack of knowledge.

2. That the Father of the spirits of all flesh has purposed to redeem man, through the incarnation and sacrificial death of his Son, and to send forth his light and his truth to lead men and guide them to his holy hill and dwelling-place.

3. That the gospel of his grace, the good news of salvation to a fallen, lost world, is that teaching which alone can make men wise unto salvation, as it alone can show men the way by which they can be saved ; i. e., have their sins forgiven and their souls purified from all sin, and fitted for a state of glory.

4. That as Christ, by God's grace, has tasted death for every man, so God has willed that the gospel of his kingdom shall be preached in all the earth ; that all its inhabitants may hear how that God, having so loved the world, gave his only-begotten Son, to the end that they who believe in him may not perish, but have everlasting life.

5. That God well knows that to enlighten the darkness and soften the hardness of the human heart, the energy of the Holy Spirit should accompany the preaching of the gospel ; for this only can make it effectual to the salvation of them that hear it.

6. That the disciples and apostles, when sent to the Gentiles, were sent not only by the authority of the divine Spirit, but by the unction of that Spirit ; so that while they had authority to declare the gospel, a power from the same authority diffused its energy through the souls of their hearers, by which their darkness was chased away, their guilt was blotted out, and their souls puri-

fied, sin having no more dominion over them ; and they showed the truth of their conversion, and the divinity of their religion, by living holy lives to the glory of God and the benefit of man.

7. That it was ever judged to be essential to the success of an apostle or missionary, to be influenced and qualified by the Holy Ghost, without which it would be impossible that he should be successful ; and without this there is no evidence that any who did go on this missionary work, ever brought Gentiles or Jews from Satan to God.

8. That the same influences or graces of the Holy Spirit are as necessary in our days as in theirs ; that it would be absurd for us to expect to do the same work without the Holy Ghost, which the apostles themselves could not do without it.

9. That the rapidity with which the nations of the world were evangelized, was owing to this mighty instrumentality ; for “ it is not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

10. That the word of the Lord has not that free course among the nations as it formerly had, because the unction of his Spirit is not carried into the work as it formerly was ; hence in many cases we have but few, and those superficial, conversions.

11. That all the ministers and directors of missionary bodies or institutions should be very careful who they send into this work ; for it is not every good man, every sensible man, and every pious man, that is fit to be a *missionary*. A man, to be a successful missionary, must have peculiar natural and supernatural abilities. A man who does not feel, that he carries on his heart an almost oppressive load of concern for a lost world will not, cannot go forth with that zeal, self-denial, and laborious exertion, requisite to save souls. And even this man, who is all fervour, and whose soul is wholly in his work,

will not, cannot be successful unless he have an extra-influence of the Holy Spirit with him in his ministry. The missionary needs more gifts and graces than the ordinary minister, and gifts and graces of a peculiar nature. No young converts should be employed in such a work, unless as assistants under the continual direction of the well-experienced—of fathers, at least in knowledge ; not old men, for they are incapable of bearing its fatigues ; but persons deeply experienced in divine things, hale in their constitution, and in the height of their muscular activity. It was once the custom to send persons of mean abilities, who were sincerely religious, to instruct the negroes in the West Indies ; they went, did the best they could, taught those sons of Ham a little common-place piety in prayer and religious duties, but in religious knowledge they found them negroes and left them such.

12. Let missionaries often interchange. Some men may have a good talent in civilizing heathens and savages, but it is evangelization they want ; this first, civilization will come after. The savage or uncultivated mind delights in novelty, novelty excites curiosity, and curiosity is a spur to reflection ; this, rightly directed, leads to much profiting. In the preceding discourse, we have seen the prophecies that declare the divine purpose in reference to the salvation of the world. The precepts that enjoin it, and the testimonies that confirm it, and all these three points expanded and illustrated by various Scriptures and remarks on them ; but there is something still more particular to be attended to, in reference' to those *principles* that lie at the foundation of the work, to the *persons* who may be expected to be principally assisting in the work, and the *mode* in which those principles and operations are to be employed in order to do the greatest possible good.

GENERAL PRINCIPLES.

All missionary societies and all the missionary exertions of individuals, profess to be founded on the following positive injunctions of the Most High : “Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength.” This is the first principle or command ; and the second is like to it. “Thou shalt love thy neighbour as thyself.” On these two commandments hang all the law and the prophets.

1. As God is the fountain of power and goodness, so he is the author of every good and perfect gift. All the good that is found in angels or men, and the power to use it, come from him. Hence our first duty is, to love him with all our hearts, and to serve him with all our powers. And as he loves all men—for he hateth nothing that he hath made—and would have the whole human race to consider themselves as one family, and to regard him as the Father of the spirits of all flesh, so he makes it our duty, and indeed our interest, to love one another, and to love so as to promote each other's welfare.

2. That this love may be successfully operative, God has been pleased to give another precept completely directive, relative to the duties arising from the above commandments, especially the second, in these words, which among Christians have long been denominated our Lord's golden rule : “Whatsoever ye would that men should do unto you, even so do ye unto them ;” and of this he says, as of the former, “This is the law and the prophets ;” giving us to understand, by a similar conclusion relative to both, that they contain the spirit and substance of all the enactments of the divine law, and of the teachings or doctrines on every moral subject proclaimed by the prophets.

3. From the whole we must conclude here as we have

assumed in the commencement of this discourse, that God wills the happiness of man ; and that it is his design to help man by man ; that is, to make every human being a contributor to his neighbour's welfare. Such exertions should always be proportioned to the wants or distress of the neighbour ; and to the means or ability which God has placed in our power for his relief and welfare.

4. From the love of God shed abroad in the heart, arise these two principles, benevolence and beneficence ; the first implying an intense feeling of good-will towards our fellow-creatures ; the second, the acts that arise from that good-will, and by which the existence of the former is manifested ; the whole implying what is called *charity*, in spirit or principle, in word and in deed.

PERSONS.

1. Every man in his individual state, is feeble, ignorant, helpless, and dependent. It is only in his collective or social state that he can be considered strong, wise, and capable of showing the most intense benevolence, by the most extensive beneficence ; hence philanthropic purposes are the incentives to the formation of all those societies, which have for their objects the glory of God and the happiness of man.

2. Among the vast numbers of the necessitous, there are some more necessitous than others ; as among the untaught, there are some more ignorant than others. The highest necessities in the civil state of man, are those which affect life ; in cases where things requisite for the preservation of life cannot be acquired, and the highest or most imperious wants, in reference to his moral state, are those which affect the soul, especially in those cases where it may be truly said, The people are destroyed for lack of knowledge.

3. Benevolent institutions in very active operation,

appear, in most nations, in behalf of the poor, who are destitute of bread ; and such institutions are more numerous in our country, than in any other under the sun ; and the most necessitous objects are sought for, in order that they may become the most prominent objects of charitable relief : while the heart of every man is open, and his hand ready to afford relief in such cases, it would be strange indeed, if the state of some hundreds of millions of men, sitting in pagan darkness, without a ray of the light of the gospel of Jesus, did not meet the eye and affect the hearts of those who are partakers of the blessings of Christianity !

4. The tale of the wretched state of the heathen has been loudly and diffusively told, by persons the most accredited, who have been eye and ear witnesses of their wretchedness : the public mind has been affected, and spiritual adventurers, full of zeal for God's glory, and the salvation of men,—persons, who, in the first ages of the church, would have been called apostles, have gone out into the various nations that form the four great divisions of the habitable globe ; have searched the various chambers of the universal house of imagery, in which the gods many and the lords many are worshipped, to the utter disappointment and final ruin of their miserable votaries ; and these men have returned with the additionally distressing tale : “ We have heard much of the lost state of the heathen world ; of its darkness, its superstitions, its inhumanity, degradation and brutality, but the half was not told us. We have seen the empire of death and sin, unchecked, undisturbed, when millions are led captive by the devil at his will. Arm ! arm in the cause of Christ ! Invade the territories of the destroyer ! Push the battle to the gate, and beat up all the enemy's quarters ! ” Thus have they spoken ; and to this summons, a loud and lengthened responsive cry has been uttered by

thousands, " HERE are *we*, send us !" Employ us in any way in which we can be useful ; our hearts, our hands are with you : and our most fervent prayers shall supply the unavoidable lack of other service, where our hands cannot work, and where our feet can travel no farther.

5. As in many cases of necessity, there are some more necessitous than others ; so, in the case of those who are called to assist in this work, there are some who, from their superior affluence, or peculiarly favouring circumstances, are capable of helping more than others. And as this is unquestionably the case with individuals, so it may be with respect to countries, cities, or towns.

The British Empire, generally called Great Britain and Ireland, and sometimes both are merged in the name of one kingdom, *England* ; this kingdom is well calculated to do mighty things on the broad scale of benevolence, or public charity. It can do great things, because it is wealthy ; it will do, and does great things, because it is liberal. *Ireland* is not wealthy, but it is kind-hearted, and liberal, to the best of its power ; and in an eminent manner, partakes of that most honourable Christian disposition,—

" The generous mind that's not confined at home,
But spreads itself abroad through all the public ;
And feels for every member of the land."

6. By this United Empire, more acts of pure generosity, charity, and mercy are done, than by all the other nations in Europe. However, we may truly say, that England, or collectively the British Isles, from their local or geographical situation, seem to be designated by Divine Providence, as the chief and most eminent, and best circumstanced, to send the word of life, and the messengers of peace to all the nations of the world.

It has been often asked where is the central spot on the surface of the globe ? Physically or geographically

speaking, this question might be answered by a child: for as a globe is a perfectly round body, so any spot on its surface is equally distant from its point: and a line drawn from one of these points to the other, must necessarily pass through the centre of the earth; and suppose the earth to be cut in the direction of that line, it would be divided into two equal hemispheres, or half globes. But as the terraqueous globe is generally divided in the direction of what are called its *poles*, the point that is equally distant from the north and south poles marks the centre of the earth; no matter on what line it is measured all round the equator, provided it begins at one pole and ends in the opposite. But suppose the starting point be on some one of the poles, whether the north or the south; and the distance between the two poles be equally divided; imagine a sweep with the compasses extended from the pole to the equator; this would divide the earth into two equal hemispheres as before: but they would be called north and south; one hemisphere having the north pole for its centre, the other the south.

7. But as we know the terrestrial globe to consist of earth and water (the latter superabounding), the question probably is understood to mean, What is the centre of the earthly parts? For some geographers have reckoned that the water is to the earth as seventeen are to three. But as the earthy parts do not lie contiguous to each other, their centre cannot with any convenience be taken. But suppose we wish to know from what point on its surface a projection of the globe can be made, in one of whose hemispheres the greatest possible portion of land shall be included; and what then is that centre, which is thus circumstanced? I answer, there is but one place of importance on the surface of the earth, where such a centre is found. This is the city of LONDON. To ex-

emply this, let a projection of the sphere be made on the plane of the horizon of the British capital. This will divide the globe into two hemispheres, the northern and the southern : let us examine their contents.

1.—*The Northern Hemisphere.*

This hemisphere, which has London for its centre, contains the greatest portion of land that can be included in any hemisphere, on whatever projection the experiment may be made ; and it contains also the great bulk of all the inhabitants of the earth. It contains all Asia, all Africa, the whole of Europe, the whole of North America, and all South America, except Cape Horn, and a few places to be mentioned below. On the eastern side of the great meridian line, towards the northern extremity, we find Kamtschatka, the whole of Siberia, and the East Cape in Asia, meeting Cape Prince of Wales in North America, only separated from it by Bhering's Straits ; both lying on the Tropic of Cancer, including the North Cape and Baffin's Bay, embosoming the Arctic Pole itself, with all the polar regions.

In this hemisphere all the mighty empires of the earth are situated. The Chinese, the Russian, the Mogul ; all that is called the Constantinopolitan ; all that was the ancient Greek, Roman, Persian, Babylonian, and Assyrian empires : and what are now the Russian, German, French, Spanish, Ottoman, and British empires, with the kingdoms dependent on or included in them, together with all the numerous islands of the sea. Let us now turn to,

2.—*The Southern Hemisphere.*

Here we meet first with that small portion of South America, which extends beyond the other hemisphere, and consequently could not be included in it ; which barely includes Chili and Peru, with only three or four places, Lima, Rio de la Plata, Monte Video, Buenos

Ayres, and the province of Patagonia, terminated by Cape Horn. The whole of this district is but very thinly inhabited by various tribes of savage Indians, and superstitious ungodly Spaniards.

The only mass of land of any quantity is New Holland, with the large islands of Borneo, Sumatra, Java, New Guinea, New Zealand (our antipodes), and besides these, little else than a vast aquatic surface, where the Philippine, the Ladrones, the Sandwich, the Friendly and Society's Isles, are variously studded over the Indian, and North and South Pacific Oceans; and of all of these, we may truly say, from the aspect of the map:—

Apparent rari nantes in gurgite vasto.

“Thinly dispersed o'er all the vasty deep.”

Now, all the portions on this hemisphere would not make the one-hundredth part of the inhabited surface of the Northern Hemisphere, nor the one-thousandth part of the number of its inhabitants.

London is the centre of all these empires, kingdoms, and islands: she pushes her traffic, and extends her commercial relations through the whole. As the heart, in the human microcosm, sends the life blood, by means of the arteries, a vivifying stream to every part of the body, supplying its wants, repairing its wastes, variously enriching, increasing, consolidating and perfecting the whole; so London is the centre of this hemisphere:—her arts, her science, and her manufactures are everywhere dispensed, everywhere prized, and become everywhere beneficial to herself and to others. While she enriches, she is enriched. All nations have their superfluities and their deficiencies; but the deficiencies of one are supplied by the superfluities of another, and *cice versa*: but while she rationally looks for a fair compensation for her merchandise, she sends her chiefest trea-

tures to them all, "without money, and without price ;" the ineffable blessings of the gospel of our Lord Jesus Christ. The great arteries by which the stream of life is communicated, not only to those places already specified, but to the remotest bounds of the terraqueous globe, are, The British and Foreign Bible Society—The Society for Promoting Christianity in Foreign Parts—The Moravian Missionary Society—The Methodists' Missionary Society, and the missionary societies instituted by the Baptists, the City of London, and by various members and ministers of the Established Church.

1. London is the starting point—the seat of wealth and influence. In no other part of the world has God set such a tabernacle for the Sun of Righteousness : from this, in his plenitude of light and heat, he is going out to all the earth, and his words to the ends of the world ! He is gone forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his race ; and throughout the whole of his course, he is dispensing light, power, and life.

2. As it is the declared will of God that he would have all men to be saved, and come to the knowledge of the truth ; so he commands his disciples, his apostles, and their successors in the Christian ministry, to go into all the world, and preach the gospel to every creature ; and as it is ever his will to help man by man, and as he condescends to give every man the privilege of assisting in the work, so he calls upon all to be workers together with him.

3. Every Christian nation should hear the call ; every potentate should, in his own dominions, be the first mover ; every metropolitan city should dignify itself by a missionary institution. But while we glory in the exertions of Dublin—and they have neither been few nor small—and respect those of the learned and industrious Edinburgh, and exult in the metropolis of England,

which in this respect is in labours more abundant, we alas! look in vain to most of the other metropolitan cities of Europe. But to originate, dispense and maintain exertions of this kind, there must be the co-operation of three things, *ability*, *disposition*, and *means*. The first implies a sufficiency of wealth; the second, a Christian feeling; and the third, ships connected with the whole globe, by means of commerce.

1. Let us look to the metropolis of France. Paris has ability in a certain sense; it has the means, but it has no disposition to send missionaries to the ends of the earth to preach the everlasting gospel.

2. Look at Vienna: it has no means, no disposition, and very little ability.

3. Look at Madrid: it has means; for its fleets and its commerce are in all seas; but it has but little ability, and no disposition.

4. Look at the metropolis of Portugal. Lisbon has but few means, almost no ability, and the reverse of a Christianizing disposition.

5. Look at the United Provinces; behold their splendid cities, Amsterdam, Rotterdam, Leyden, and the Hague. They have means; their marine is good and efficient, and transacts much business in many waters; but they have no disposition, and "their money is spent for that which is not bread, and their labour for that which satisfieth not."

6. Sweden and Denmark were once active and successful: their ability and their means were once brought into a blessed state of co-operation, by their truly Christian disposition. But the scourge of war has gone through them, their means are crippled, their ability nearly exhausted, and their disposition prostrate and inert.

7. If we look towards St. Petersburg, the place of the throne of the emperor, or as he is self-called, the autocrat of all the Russias. What do we see? a moral

desert ; a land where intellect is sick, and genius blasted ; where true religion is scarcely ever seen ; where Christianity is encumbered with the grossest and most degrading superstition ; and where, if the Bible had not got a providential spread some years back, in most places now it would be scarcely permitted to pass the boundaries. Russia, the great storehouse of imagery, has neither means, ability, nor disposition. Every high, god-like, and manlike virtue is lost in the lust of dominion, the exercise of savage rule, the despotism of tyrants, and the obedience of slaves.

8. If we look to the above in vain, in vain then do we look to the different smaller states : they are miserably poor ; if they even have the disposition, they have neither money nor means. They may be objects of our Christian charity ; but, except by their prayers, they cannot be our fellow-helpers in the gospel vineyard.

9. But let us look back to the centre of that hemisphere of which we have been speaking—to LONDON, the emporium of the universe, and the pride of the whole earth. Here, by the mercy and good providence of God, are riches beyond reckoning ; here is a disposition without limits, and here are means inexhaustible. It has wealth enough, under God, to maintain its place in the ocean, to support its various civil, literary, and religious institutions ; it has the disposition, the benevolent desire, the ever-forward zeal to use a just portion of that wealth for the social and eternal benefit of all mankind ; and it has the means, both by the multitude of apostolic men, who are ready to carry the gospel of their salvation to the utmost bounds of the sea-girt globe ; and ships that traverse all seas, that visit all continents and islands, and touch at every port, to carry the men of God, with the message of salvation—the good news of Him, who, by the grace of God, tasted death for every man ; and who are in their various successions, poised on the tiptoe of

expectation and desire, prepared to step on board the first ship, bound for the place of their projected missionary labours; to proclaim among the Gentiles the unsearchable riches of Christ; to illuminate those who sit in darkness, and in the valley of the shadow of death, by proving to them that there is an infinite, eternal, all-wise, and most beneficent Being; the Creator and Preserver of all things and all men; who hates nothing that he has made; who is loving to every man, and whose tender mercies are over all his works.

MODE OF OPERATION.

1. To return, these three things, ability, disposition, and means are, in a certain sense and degree, in every man's power. He has something that he can spare, though it be but little, for the missionary work; therefore he has ability. He wishes the happiness of the whole human family, and cannot bear the thought of any man finally perishing; therefore he has a heart in the work. He can devise something towards the outfit and conveyance of a missionary to the field of his labour; and therefore, he has some means. Now as we all have, in various degrees, some means of helping, and much work remains to be done, we should earnestly gird ourselves to it.

2. What is the work? There are many millions of men who have never known the true God, and never heard of Christ Jesus.

Multitudes of missionaries must be yet sent forth to various parts of the earth. We must draw more largely on our ability, make a more extensive use of our means, and yield—far more readily yield, to the impulse of our gracious disposition.

We have many calls from many quarters, saying, "Come over and help us:" and we have what no church in the annals of ancient or modern times, ever so abun-

dantly possessed, viz., such a numerous band of men, full of grace, and highly qualified for the work, saying, "Here are we, send us." The means of transporting them to the different regions of the earth, we have in our merchant ships that carry on our commerce with foreign nations : and the time is very favourable, for all the great maritime powers are at peace ; and there is nothing out of the providential way, to retard a passage, or render it dangerous. Besides, it is too much to expect, that such a state shall long remain ; war, that scourge of the Lord, that besom of destruction, the grand agent in the hands of the old murderer, may soon again be let loose. While we have the light, let us walk as children of the light. We have, then, disposition and means ; but we have not a sufficiency of pecuniary ability to fit our men out for their passage, and provide them with the necessaries of life, while they are going forth among the heathen, of whom in general they can take nothing. Everything must not be left to London as a city. It is true, it is the place where the work is planned ; the arsenal where the arms are prepared ; the victualling office, if I may so speak, where the provisions are stored up. The good people, the directors of the institution, give, plan, and labour to prepare everything for the great campaign : but we must all put our shoulders to the wheels, and each bear a rational share of the burden. As God furnishes the ability and means, we must take heed that the disposition cool not. We must not be satisfied with a sudden impulse, but a continual divine energy, a holy fire, yielding a clear and steady light, and shining more and more unto the perfect day.

3. We have already many important posts strongly occupied in the four quarters of the globe ; but we want more strength to extend and secure our conquests ; and we have at hand the soldiers that are going on the warfare ; but they cannot go at their own charges. They

give their labour, and they offer their lives; and what is our money in comparison of their labours and sacrifices?

4. O recollect, that even now, multitudes are perishing in various places for lack of knowledge. Remember also, the words of your Lord, "Whatsoever ye would that men should do unto you, do ye even so unto them." Do you not know that if you were destitute of the gospel of Christ, and those whom we are now commiserating had it in the saving abundance in which you enjoy it, you would think it their imperious duty to send it to you? Then, I repeat it, whatever ye would that they should do to you, even so do unto them.

5. You have bread, and enough to spare, while they are famishing with hunger. Where then is the disposition to help—the yearning of your bowels over these poor subjects of Satan! Pluck the brands out of the burning, and point the perishing to the Saviour of men!

6. Some may not have much ability; but know you not that God requires you to act, not according to what you have not, but according to what you have. If you have but little, do your diligence to give of that little. In such a cause as this every man should contribute something.

Before I conclude I will lay you down the following rules to act by:

1. Give something of what you already have, and can spare.

2. If you have nothing that you can ordinarily spare, see whether, by a little extra labour, you may not gain even a mite for the Lord's Treasury!

3. If none of these sources is within your reach, see whether, by making some retrenchment, in things not absolutely necessary for life, you may not consecrate some service this day unto the Lord?

4. There is another source that every honest man, every man of character, may open in behalf of this

work,—influence. Try your influence with others ; every man has this talent. Even the poorest man, if he be an honest, upright man, can do that by means of another which he cannot do by himself. Men will give to character, when they turn aside from institutions, and plans, and undertakings, whether public or private. Your master, for instance, knows your worth as an honest, upright servant, on whom he can depend. You come to him in the behalf of the poor, the afflicted, the destitute ; he knows that you would not deceive him, that you would not recommend it were it not a real object of charity ; and he immediately gives to you, that you may give to the case you represent. Apply in the same way in behalf of a missionary society, state the prominent features of the case ; your character has influence with him, he hears and gives. Thus, in numerous cases, you may gain by influence. Perhaps, there is scarcely a man in the world, allowing his moral character to be good, that cannot do something by influence. Where it is utterly out of our power to help, or relieve, we may succeed in procuring the help, the relief, the prompt assistance requisite, by means of this kind.

5. Should all our attempts to influence men fail, there is one with whom we can never try our influence in vain, that is, the [good, the merciful, the easy-to-be-entreated God ! Prayer and faith have a mighty influence, even in the heaven of heavens. If you can give little or nothing in the way of money or goods, O, pray ! pray to God that he will bless all missionaries, all missionary societies, all who assist in missionary undertakings ; and that he will bless them abundantly, and crown them with increasing and endless prosperity, till the earth be filled with the knowledge of the glory of the Lord. Amen.

END OF VOL. III.

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